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Christian Courier

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No longer alone, but are women being heard in a church that remains male-dominated?

Women celebrate their gift of prophesy

Cathy Pater

RICHMOND HILL, Ont. – "Women's voices are not being heard. Even in a role of leadership, our authority is questioned." That's why 130 women from as far away as London in western Ontario and Cobourg in eastern Ontario came together to celebrate the second conference for Christian Reformed Women, April 29, 30 at the Richmond Hill Christian Reformed Church.

The attendance was overwhelming, although the Conference Committee expressed regret that not all 130 Christian Reformed Churches contacted elected to print the notice in their bulletins or display it on their bulletin boards."Many of us heard of the conference through women from other churches and not our home church," says Sophie Vandenberg, one of the committee members.

The first conference held in 1993 was attended by 55 women. Rosanne Lopers-Sweetman expressed both the purpose and effect of that first conference of women, caught between a secular women's movement and a male-dominated church in a 1993 *Christian Courier* article by Marian Van Til: "We feel so lonely – many women expressed that. Sometimes it's good to find out that your own thinking isn't an aberration. It was so encouraging, healing, to be with women who perceived themselves and the church in similar ways."

No longer alone

The theme for this year's conference, "Celebrating our Gift of Voice," depicted hope and assurance from Joel 2:28, "...and your daughters shall prophesy" through song, liturgical dance, workshops, a keynote speaker, and a worship service integrated with the Richmond Hill Christian Reformed Church on Sunday morning. This second conference loudly confirmed by attendance alone that women no longer feel alone or that their thinking is an aberration. As sisters in the Lord, we are on the road to Joel's hope and assurance.

S. VANDENBERG

Mirth Vos (keynote speaker) and Mary Gerritsma (workshop leader) relax during a break.

The keynote speaker, Mirth Vos, a marriage and family therapist from Barrie, Ontario defined prophesy in her keynote address, "Applying God's Word to a contemporary situation in an authoritative and compelling manner." She encouraged and challenged women's gift of voice. "Do not be afraid."

Education played a significant role for attendees to learn and listen about Vos' encouragement and challenges.

Twelve workshops dealt with women in various roles of celebrating their gift of voice: family, law, global community, synod, journal writing, church community, abuse, women in early church history, Christian feminism, self-esteem, traditional and authenticity leadership, and effective communication.

"Positive, affirming, and meaningful," responded Joyce

See **WORSHIP** *page 2...*

DENNIS VAN STAALDUINEN

Who is that lady in the dark coat waving from a passing boat? See page 13.

Christians note inconsistency in Supreme Court ruling on gay rights

Alan Doerksen

TORONTO – In late May, Canada's Supreme Court drew both criticism and praise from Christian organizations for decisions relating to gay rights.

In one of two rulings, the Supreme Court voted 5-4 that the federal government is allowed to exclude gay couples from benefits for poor, elderly couples. This relates to a case in which James Egan and Jack Nesbit of Vancouver Island, who have lived together for 47 years, argued that they had been excluded from federal benefits for low-income, elderly couples. They have said that it is wrong to deny them recognition as spouses.

Supreme Court judge Mr. Justice Gerard La Forest wrote a ruling representing four of the judges saying that the family is "the fundamental unit" of society, and that Parliament has a right to support that unit by leaving homosexuals out, without interference from judges.

But the four dissenting judges wrote rulings saying that the federal government had discriminated against the two B.C. men, whose union deserved government recognition.

In a related ruling, the court decided in a 9-0 vote that the Canadian Charter of Rights and Freedoms bars discrimination on the grounds of sexual orientation.

Reacting to the first ruling, Brian Stiller, executive director of the Evangelical Fellowship

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News

Worship at conference highlighted by liturgical dance

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Buisman of Norval to the "Self-esteem" and "Voices Between the Generations: Mothers and Daughters" workshops. She said she came "away with thoughts that cover all areas of our lives."

Men were not forgotten. "The Struggle of Tradition and Authenticity" workshop expressed the need to work co-operatively with supportive men. "I hope we can go ahead and build unity in our churches — not to displace men but to work with them," said Alyce Aukema of Strathroy.

Free to use gifts

Sunday morning worship highlighted "...and your daughters shall prophesy" through liturgical dance by conference attendees, and a message by Pastor Ruth Hoffman of the First Christian Reformed Church of Toronto on John 21: 15-25 entitled, "Why Me?" The message affirmed women's desire and need to use their gift of voice. God loves, anoints, and empowers each one of us to use his or her gifts poured out by his Spirit on all people, "your sons and daughters will prophesy. Use your gifts regardless of other's gifts or comments."

Gifts were freely celebrated in the service's liturigal dance. "It was exhilarating," said Rennie Feddema of Strathroy, "to participate in the dance. Over the past years the Holy Spirit has given me a peace and a new freedom in my worship to express my faith."

During the weekend, many women crafted patches to add to a communal quilt expressing a unique response to the 1994 Christian Reformed Church Synod's decision to close ecclesiastical offices to women. This unique response illustrating Joel's hope and assurance will be brought by women from the conference to the 1995 Synod.

Spokesperson for the Conference Committee, Janet Roukema, says the conference has been a positive experience. "We now have momentum. We do have a voice, although at one time I didn't feel that way. We have to use our voice."

Cheri Buiter from Innerkip also had positive comments: "It was so affirming to be with other women who share the same vision, and to feel the deep love that they have for the Christian Reformed Church. It was also a safe place to share our pain, and a place to feel the love and strength of other women – to be strengthened and renewed in our call to prophesy."

Some women did not feel as encouraged as others. They feel alone and stifled in the male-dominated roles of leadership in their home churches.

God promises to remain faithful. "Your sons and daughters will prophesy." Many signed up for next year's conference in the knowledge and faith that gathering together to celebrate women's gifts and contributions is a small journey on Joel's road of assurance and hope to prophesying in the name of the Lord.

Charter ruling called 'a victory for gay rights groups'

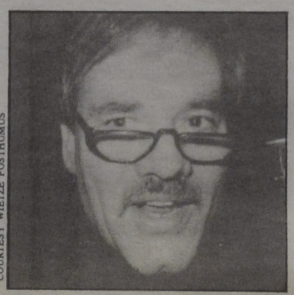
...continued from page 1

of Canada, commented, "What the court has said is that it is right for Parliament to define what spouse actually means. We agree. The courts are not the proper forum in which to make critical decisions about the way we live. We believe this should be left to our elected officials."

A May 25 EFC press release states: "The EFC believes that the family unit based on the concept of marriage between a man and a woman has played an essential and fundamental role in the various cultures that make up our society and would be seriously undermined and eroded if the definition of spouse was fundamentally changed to include same-sex couples."

Equal benefits

The court ruling against the B.C. couple was not meant to discriminate against gay people in general, but was for a specific case, comments Gerald Vandezande, public affairs director of Citizens for Public Justice. "They voted 5-4 against interpreting the act that was being challenged," says Vandezande. "In interpreting the act, one doesn't redefine the meaning of marriage."



COURTESY WIETZE POSTHUMUS

Wietse Posthumus

Commenting on the difference between the two court rulings on the issue of gay rights, Vandezande says, "clearly there is a division in the court." He expects Parliament to introduce new legislation to protect the rights of gay couples this fall. "The Human Rights Act will be amended – the question is how it will be amended," he says. "I think all Canadians should be entitled to equal benefits."

Ruling inconsistent

Wietse Posthumus, a Toronto lawyer who is chairman of the council of First Christian Reformed Church in Toronto, sees an inconsistency between the court's two decisions affecting gay rights. But he agrees with the court's ruling that the Charter allows no discrimination against gays. "I think legally that's correct."

Like Vandezande, Posthumus expects the federal government to introduce legislation protecting gays in the near future.

Although the gay community may see the decision against Egan and Nesbit as a setback, a decision could go the other way in the future, he suggests.

More intervention

Harry Antonides of the Christian Labor Association of Canada sees the court's 9-0 ruling as "a victory for the gay rights groups.... Out of this will come complete equality" regarding spousal benefits, and a redefining of the family. Antonides also sees an inconsistency between the two court rulings. He sees a trend toward increasing protection of gay rights.

Antonides argues that homosexuals should be covered by the "normal constitutional rights" of all Canadians, and is unhappy with how the Charter has been interpreted recently. "In my view, it [the Charter] is now becoming a tool to advance the cause of an interventionist state."

Entitled to equal benefits

Commenting on the court ruling against the two B.C. men, Linda Leenders, a Toronto Shiatsu therapist who is a member of AWARE (a group of Christian Reformed homosexuals), commented, "I'm disappointed that it didn't go through." But she adds that she is encouraged that four of the nine judges supported the B.C couple.

Leenders feels the government should allow spousal benefits "for committed homosexual couples." She supports the court's ruling regarding the Charter, but says that it was too hard for the court "to go one step further" and allow benefits to the B.C. couple.

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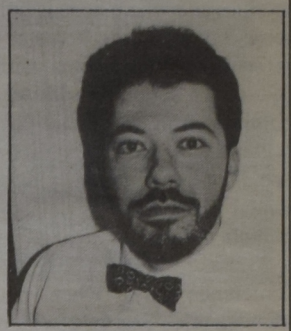
Politics/News

Let justice, not personal might, prevail

POLITICS

David Koyzis



The United States Constitution is unusual for guaranteeing in its Bill of Rights the right to possess arms. According to the second amendment, adopted in 1791, "A well-regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms shall not be infringed." This was written at a time when 13 states, so recently united under a common federal government, were seeking reassurances that their sovereign status, which they had fought to attain from Britain, would be protected under the new constitution.

Like many features of the American Bill of Rights, this provision too had a precedent in the English Bill of Rights of 1689, which promised "that the subjects which are Protestants may have arms for their defence suitable to their conditions and as allowed by law." This was undoubtedly intended to protect the realm from any Catholic attempts to restore the Stuarts to the throne. In today's United Kingdom, this provision has long since been superseded by statutes more in keeping with a modern post-industrial nation-state with centralized law-enforcement agencies.

In the United States, however, because its Constitution takes priority over other laws, the second amendment remains on the books, despite its relevance to an earlier era of history. Moreover, its presence has spawned in that country a violent subculture, which has increasingly come into the spotlight since the bombing of the federal building in Oklahoma City two months ago.

Timothy McVeigh is only the tip of the iceberg. Beneath the surface lies a network of paramilitary organizations, all of which are united by a claimed defence of the second amendment and many of which are also animated by a dislike for the federal government. How much support do such groups command? Probably not much.

More prominent, however, is the National Rifle Association, which has a membership made up of ordinary middle-class people, most of whom are rightly repulsed by the anti-federalist violence that took so many lives in the nation's heartland. But the NRA, despite claims to being a respectable organization, has tried to provoke in its members at the same time a fear of an impotent government unable to protect them from rampant crime and a fear of an overweening government trying to confiscate hunting rifles from law-abiding citizens.

Accordingly, the NRA has used its influence to try to derail any attempt at regulating the possession and circulation of firearms — even assault weapons with no possible legitimate sporting use.

In a society characterized by widespread possession of deadly weapons, justice becomes a precarious matter. St. Paul writes in Romans 13 that political authority legitimately possesses the power of the sword, that is, the coercive power of life and death over its subjects. This is a power it prefers not to use, of course, but the implied threat of its use is normally sufficient to ensure that most people obey the law. When injustice occurs, citizens can appeal to this power to restore justice.

But when people take it upon themselves to rectify injustices and to avenge wrongs done against them, they risk unravelling the fragile tapestry of political community and creating conditions in which the powerful get what they want and the powerless lose out. In short, justice depends on the continued existence of a *system* of justice administered by a duly constituted public authority possessing the ability to make its judgments stick.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont.

After 25 years: $25 million

BERT WITVOET

Board members are eager to devour the anniversary cake. From l. to r.: Harry Houtman, Betty Westrik, Albert Buisman, Johanna Geuzebroek, Tom DeVries (president) and Joseph Koole.

Bert Witvoet

BRAMPTON, Ont. — Classis Toronto of the Christian Reformed Church is a strange classis. Once a year it breaks up its meeting to constitute itself as the Christian Reformed Church Extension Fund, only to dismiss itself as the Extension Fund 20 minutes later and to resume meeting as Classis Toronto.

The Ministry Extension Fund met again this year, but this time it was business and celebration time. Administrator Harry Houtman decided to splurge (a very unusual thing for him to do) as he brought a cake to classis that was shared with some 50 people.

In the meantime he announced that the total between the two funds he administers (the Extension Fund and the RRSP/RRIF fund) comes to $25,150,000, "a most suitable and symbolic figure."

The two funds are built up with the savings of mostly C.R. people, who draw interest at 7.5 per cent. The fund money is used to provide loans to Christian schools and C.R. churches at 7.75 per cent. Both rates are adjusted quarterly. At this time the two funds are almost fully invested. According to Houtman, "we definitely can use a million in new deposits by fall."

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Editorial

How holy is your workplace?

The congregation sang "This is holy ground. We're standing on holy ground; for the Lord is present, and where he is is holy." It's not a great song, but it drives home a point: the Lord's presence should fill us with awe. The song followed a sermon on Moses standing near the burning bush. He had to take his sandals off because he was standing on holy ground. But no one in the congregation removed a shoe or a sandal as far as I could tell. *Were* we standing on holy ground?

I was reminded of earlier AACS/ICS conference days when people like Senior Member Cal Seerveld told us that everything was sacred ground: the office carpet and the kitchen tiles. That idea is in line with Psalm 24 and other Scripture passages that proclaim that "the earth is the Lord's, and everything in it; the world and all who live in it."

But Psalm 24 continues by saying that only those with clean hands and a pure heart "may ascend the hill of the Lord" and "may stand in his holy place." So apparently the fact that the earth is the Lord's does not make that a holy place. Only the temple mount was the holy place. And within the temple was the Holy of Holies where even those with clean hands could not enter, except the high priest, and he only on special occasions.

Now we all know what happened to the Holy of Holies after Jesus surrendered his spirit to the father. It lost its holiness. And so did the temple. No one today would die if he or she were to touch the ark.

Degrees of holiness

So then, how can we be standing on holy ground today?

First of all, I think we have to see holiness in terms of degree. One could almost say that holiness can be measured in units of karat: one of 24 equal parts. If gold can be part of an alloy, holiness can, too. Only God is 24 karat holy. He is the Wholly Other. All manifestations of holiness on earth are part of an alloy — mixed in with one other "metal": sin. And sin is pretty pervasive. I'd be happy if my holiness came to 1 karat.

Secondly, the new age of Christ opened the way for all things to be holy. In fact, the last chapter of the last book of the Old Testament predicts: "On that day Holy to the Lord will be inscribed on the bells of the horses.... Every pot in Jerusalem and Judah [and Edmonton and Canada] will be holy to the Lord Almighty." That's end-time talk, you say. Yes, but it starts with Jesus and the Holy Spirit.

So if we read verse one of Psalm 24 today, we may assume that the earth is holy in principle because it is the Lord's.

Reclaiming the earth

Through Jesus Christ and his followers, God reclaims his fallen creation. That's what Seerveld and others meant when they urged us to consider that "holy is the setting of each room and yard, lecture hall and kitchen, office shop, and ward" (The Christian Reformed *Psalter Hymnal*, #607).

Now one has to be careful not to make too many claims about what we make holy. In a sense we are talking about apples and oranges when we say the temple was holy and my work space is holy. God was very specific about things when he declared them holy. They were made according to specific measurements and you could not just walk in or touch them. There was a fearfulness about that holiness. And it was God who declared it holy.

My workplace is not a fearful place. You won't die if you touch my desk. My editorials don't consume non-approving readers. Hostile letters to the editor don't leave a scorch mark on the sender. There's too much humanity and sinfulness in my work space to make it life-threatening.

As ICS Senior Member Henk Hart put it to me recently, "In principle, there is not anything that cannot be holy, but everything can be holy only in principle." I guess knowing the sinfulness of humans he was thinking a fairly low karat content.

No setting aside

I pursued that matter with him a bit. "Can we say that worship time is holy time because we set it aside for God?" His answer was: "No, you can't set time aside for God, because all of time belongs to God. You can set aside time for worship, but you can't set aside time for God."

"What about tithing?" I asked. "Can you set 10 per cent of your income aside for God?" "No," was again the answer. "All money is to be set aside for God — the money for your church budget is no more holy then the money for your car payments."

All of this makes me reflect again on the song "This is holy ground." Is it holy ground because we are worshiping or because we are in a sanctuary? Not really. It is holy ground for the same reason that the floor in my office is holy ground — because we are redeeming the creation by the power of the Holy Spirit.

And we ourselves become holy ground when we surrender to Jesus Christ because it is then that our bodies become the temple of his Holy Spirit.

So, if I obediently write truth and spread the Good News, then I'm standing on holy ground. And my editorials will take on the quality of the ark: they will be dangerous and like a two-edged sword. Holiness may come in degrees of purity, but it always pronounces judgment on those who oppose God. Even in the smallest act of obedience shimmers the glory of the eternal God of heaven and earth.

Amazing, isn't it? But all of this is nothing compared to what will be someday when the glory of God will fill the earth. Then all things will be 24 karat holy. **BW**

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Letters

The church does not need the Christian school to survive

May I poke my nose into your present discussion of a matter which has interested me immensely for decades and which is dealt with in your Article 71 of the Church Order. Our (Canadian Reformed) number is Article 58. Both stand upon the foundation of Article 21 in the original Dort Church Order of the 16th century.

That original article was agreed upon by the Dutch Reformed churches in a time when those churches were practically "the established church." The schools were then governmental schools, but the government delegated the appointing of teachers to the consistories. Understandably, then, those consistories agreed to appoint "godly teachers." In this manner those schools became "ecclesiastical" or "church schools," and that relationship lasted for a long time.

During the 19th and early 20th century, it became common opinion in Reformed circles in the Netherlands that schools should be "parental schools." In many other circles (Roman-Catholic, Lutheran, Presbyterian and several Baptist churches) the schools are still church schools under the full authority of church officials.

Now your Article 71 and our Article 58 both try to save part of that church-school situation. Our Article 58 is maybe even more outspoken than your Article 71, although both run parallel. Article 58 states — no, rules — that "the consistory shall ensure that the parents, to the best of their ability, have their children attend a school where...," the rest follows.

Result of compromise

In his letter to the editor of May 19, brother Gerritsma argued that, "Those who want to drop Article 71 are asking the church to be suicidal." One notes that he did not say, "Are asking the school to be suicidal."

Gerritsma seems to say that the future of the church depends on whether there is a Christian school.

However well-meant such a statement is, this is what you get with a compromise, a half-way station between a "church school" and a "parental school." We lost the former to the 16th century, but we try to save an ear and a tail of it for the 20th century. We dare not leave the Christian upbringing of our children to that glorious "office of all believers." No, we also need a fragment of the "special offices."

All this does not take a bit away from our agreement with brother Gerritsma about the contrast, the antithesis, in today's world. But we should not forget that it was there already in Genesis 3.

We confess in the good old Heidelberger, Lord's Day 21, that the Lord Jesus Christ gathers, defends and preserves his Church by his Spirit and Word. What counts, therefore, is that the Church strives to come as close as possible to the norm of the three marks of the true and faithful Church (*Belgic Confession*, Article 29).

What is good and best, also for the Christian schools, is the living preaching of the full Word of God, the full gospel. "Abide in Me and you will bear many fruits" (John 15). No doubt about that!

Gilbert VanDooren
Burlington, Ont.

Church should stick to its own sphere

Sylvan Gerritsma's response to your earlier editorial regarding Art. 71 of the CRC Church Order seems an unfortunate polemic contribution. If generally accepted and implemented by the CRC community, it would relegate me to second-class membership in the denomination. Ironically, the very letter that would suggest such a thing provides me with a solid argument for dropping Art. 71, even though I can agree with some of Gerritsma's sentiments on the state of our culture.

Ethnic reason

If such an article on education has an appropriate place in a document that purports to provide rules of order for a *church* denomination, then why not analogous rules for other important areas of public life: politics, journalism, health care, business, law, etc.?

I would suggest that education is represented in the church order only because of our ethnicity. Metaphorically speaking, many CRC members in both the U.S. and Canada have Christian schools in their genes because of their histories. I say that after more than 20 years of my own support for Christian schools, and thorough involvement in all phases (local board and committee memberships; provincial board and committee memberships; speaker and writer).

In the early 1980s I concluded that fundamental progress in moving Christian schools towards authenticity would be virtually impossible. While I had always known that "Christian schools and those involved in them sometimes violate their biblical confession and behave in ways inconsistent with their principles," it became clear to me that open discussions on that topic would not be possible within the movement.

Lack of authenticity

Basic ignorance of the field of education on the part of supporters and board members, plus the ongoing precarious financial positions of most Christian schools, were paralyzing influences. Even today, after a 31-year career in educational publishing, I see little evidence of "clear differences at the confessional level... obvious also in educational practices and effects" between many public schools and many Christian schools.

I admire the parents who support Christian schools and many teachers who teach there. In fact, I would wish that I could have sent my younger children to a Christian school I could have trusted, and I have remained a firm (and I hope generous) supporter of the ICS. It's just that support for Christian schools should not be an implied or

Continued on page 6...

50th Anniversary Rearview Mirror

Keep the covenant emphasis

This article, "Ontmoeting met de Heiland," was written in Dutch by the Reverend Nick Knoppers and appeared in the February 12, 1960, issue of Calvinist Contact.

The library of a pastor in Canada has an extensive clientele.

A club leader asks for a Bible commentary which is not just a brief summary. She has children in her group who have advanced beyond Catherine Vos and are too young for Herman Ridderbos.

A member of the Young People group is required to write an essay about "The Youth of Jesus." So far he has concluded, in his application of the text regarding the twelve year-old Jesus in the temple, that "Jesus submitted himself to the authority of his parents and we should do that too." But he would like to expand on that thought. Because the Bible has more to offer than a set of moral directives in the manner of "Jesus did this; therefore we do likewise," a visit to the pastor's study for a book seems like a good idea.

The Sunday School teacher regularly receives a bulky envelope filled with brightly illustrated Guides and Lights. The stories in these pamphlets are biblically faithful, but do not move much beyond a slight elaboration of the chosen text. Off to the minister's house: "Reverend, do you have a book that maintains the biblical narrative but elaborates on it just a little?"

Mother reads a Bible story at the dinner table. But her children no longer wear bibs and are approaching puberty. The children's Bible is no longer adequate. What now? Is there a book of Bible stories geared to children around the age of ten? More importantly, is there one which traces the covenantal relationship between God and his people from beginning to end?

And so the minister's books disappear out the door. Unfortunately, fewer come back in. The return policy leaves something to be desired.

But, setting that aside, it is more unfortunate that too frequently one is unable to be of any help, because increasingly the requests are for books written in English. Otherwise it would be simpler: the Bible story books of Anne deVries for young children, and deGraaf's covenant story for older children and adults. Now, indeed, we do have the books of Marianne Schoolland and Catherine Vos. But these publications are inadequate for clubs, organizations and families with older children.

Therefore, we happily draw your attention to the publication, in English, of a book by Gesina Ingwersen, entitled *Bible–Our Guide to Life*. It was published by "De Bybelkioskvereniging" in Amsterdam, and imported by Woudstra's Bookstore.

This book has previously appeared in English under the auspices of the Moody Institute. But they effectively gutted it by eliminating the whole concept of covenant. This was not a particularly ethical move, but understandable, because Methodism has no great interest in covenantal Christianity.

The author herself was at first unaware of this mutilation. When informed, she was both indignant and grieved, for the work was the labor of a lifetime. Moreover, the editing struck at the heart of the Bible as the gospel story. It is neither just a tale with morals nor just a book of facts and names. But it is the message of Jesus Christ, also in the Old Testament. There, too, we find the message of grace and promise to his covenant people.

Ms. Ingwersen did not resign herself to the situation. Despite her advanced age — she has passed eighty — she resolved to write a new and reliable translation. And she has done it.

We congratulate this writer.

It is cause for celebration for all who wish to embrace a reformed way of life. You now have access to a book of thoughtful commentary in narrative form.

Environment/Letters

What is your favorite insect food?

Environmental Housekeeping

John Wood

Are you tired of reaching for that same old snack food? In many places around the world people have been reaching for their favorite insect snacks for years. Right across North America a small but growing cadre of adventurous souls have been exercising their taste buds with invertebrate delights.

Most North Americans are unaware that insects have played an important role in human nutrition. Here in Edmonton we most often think about insects eating us, especially in the spring! Yet around the world grasshoppers, termites, honey bees, and beetle grubs are all regularly eaten by people.

In some places you can buy them commercially prepared in sauce, deep-fried in a bag like potato chips or fresh for cooking at home. If this sounds repulsive to you, consider how deep our prejudice runs. It may be that we haven't seen these animals in the proper light.

Entertaining with the grubby gourmet

In the warm glow of candles and soft background music our taste for small invertebrates is fairly wide ranging. The restaurant trade in escargot, for instance, is a multi-million dollar business. Every day tons of lobster and shell-fish are shipped from Atlantic Canada to supply our desire for these tasty near-relatives of the insects. The enormous geoduck (*Panopea generosa*) from Vancouver's waters can occasionally be found in the live-tanks at downtown markets.

If you or your friends have the opportunity to vacation in Mexico City you might notice that insects are served in some of the finest restaurants. The demand is so great that it often exceeds local supplies. I'm not aware of any dining establishments in Edmonton that serve insect fare, but the Insect Club in Washington, D.C., has been a local hit.

The recent surge in eating insects corresponds to the creation of the *Food Insects Newsletter*. Puckering up for a taste on "Insect Eating Days" have been students from elementary schools to university entomology classes, and visitors to nature centres and museums. These brave hearts are introduced to hundreds of tasty concoctions including rice crispy squares with meals worms, peanut butter with powdered insects on crackers, and fresh ant "lemonade."

Wasted bees

It has been over three decades since Brain Hocking at the University of Alberta championed bee brood as a human food. The practice in Canada back then was to kill off the hives each fall and restock in the spring. He estimated that 130 tons of bee brood went to waste each year. Although pollen and royal jelly have fit into a small niche market in health food stores, baked bees never caught on. Could that be changing now?

In Mexico just over 100 species of insects are reported as food items. The NAFTA treaty could take on a whole new meaning for us, if a new taste for insect treats develops here. It seems hard to imagine that "insect popcorn" might one day be served as a theatre treat!

What constitutes a resource in any community is often culturally defined. I sometimes wonder just how much our North American cultural views have shaped the ideas of what other people see as acceptable food items. Insect protein is an important dietary item for domestic animals and people in many countries around the world. It would be a shame if local food items were supplanted by a northern hemisphere over-fastidiousness.

Every time a new issue of the insect food newsletter comes in the mail I'm reminded of Peter's vision on the roof described in Acts 10. Some people are taking the time to look once again at these small and nutritious creatures that are at once both familiar and foreign.

Perhaps we should too.

Question: *How will you know that insect eating is socially acceptable?*

Answer: When you see it on television with host (choose only one):

1. Peter Mansbridge — Prime Time News Magazine
2. David Suzuki — The Nature of Things
3. John Acorn — The Nature Nut

John R. Wood teaches environmental science and entomology at The King's University College.

Letters

Church speaks with two voices

The "women in office" debate at various synods has exposed a problem in the Christian Reformed Church which must be addressed, unless it already has been addressed before and I missed it.

It seems that the CRC has two voices with which it speaks. The one voice in our churches speaks in a language filled with the words of our Lord Jesus. It is filled with words of promise and hope and total trust. This voice is the Voice of Life.

However, this very voice is often forgotten when church issues are being discussed. Here the voice of theological debate is heard. Its language is filled with quotations from John Calvin, the Articles of Faith and other prominent scholars.

At synods, during the women in office debate, the most significant debate in decades, the most powerful voice heard was the voice of Paul, a mere servant of our Lord Jesus.

T.L. Abma
Niagara Falls

Church should stick to its own sphere

...continued from page 5

explicit condition for my full CRC membership.

The CRC should not be involved in a number of other activities as well, which, though perhaps not mentioned in the Church Order, also seem to belong to its orbit, illegitimately in my view. It should rid itself of the following: *The Banner*, Calvin College (and I have my doubts about Calvin Seminary) and the Board of Publications.

These items have their own sphere of operations. *The Banner* can never be more than it is today as denominational property, and it's not enough for me. The Van Til "science" controversies (sure to be revived when we get through the women-in-office issue) would not shake a denomination if the denomination didn't own the college. And publishing should be in the hands of authentic publishing houses who (also) let the market decided its quality of offerings.

"Those who want to drop Art. 71 are asking the church to be suicidal." I've turned that phrase around and around. It's not worthy of a Sylvan Gerritsma whom I have always known as a gentle and reasonable Christian.

Adrian Peetoom
Waterloo, Ont.

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Newspapers find it exciting to attack family values, says symposium

Media/Arts

ROBERT VANDERVENNEN

MEDIA VALUES PANEL—From l. to r.: Patrick Doyle (moderator), George Tombs, Sabina McLuhan, Haroon Siddiqui, Alexander Farrell (behind lectern).

Robert VanderVennen

TORONTO — The media are in conflict with family values because people want news about messes, about things that are controversial and things that are bad, said Alexander Farrell, editor-in-chief of *Readers Digest Canada*, at an all-day symposium on "Media Values versus the Family."

Farrell chaired a symposium held at Ernescliff College of the University of Toronto, which dealt mainly with print media, specifically with newspaper reporting.

Newspapers write about the problems of broken families, not to imply that families shouldn't break but that social services need to meet their needs. It's assumed that families will break up. When the *Atlantic Monthly* published an article "Dan Quayle was Right" in his criticism of single parenthood portrayed in the TV sitcom Murphy Brown, media tore the article apart, though social workers applauded it, said Farrell.

Media powerful

Yes, the media are inherently biased, said Haroon Siddiqui, editorial page editor of the *Toronto Star*. "It's our job to be controversial, but you can hold us accountable to be fair." Media are powerful today, he said, holding the power to set the agenda of society. Of course TV is also important, he added, but it's not yet "goodbye Gutenberg."

Family values aren't popular in newspapers because families are grounded in service, and service isn't popular, said Sabina McLuhan, writer for the Catholic paper *The Interim*. Because she works for the prolife movement she has become a target for media. She says what they don't want to hear. They try to make her look bad because she gives them "the other side," she said. "We appear afraid to move with the times."

"Progress" is an assumption of journalists, said George Tombs, who wrote many years for the *Montreal Gazette*. People want to be at the cutting edge of change, which they assume always to be positive. The media like to deal with problems, with messes, but not with solutions, he said.

So you have the Peter Rabbit Syndrome, where it's the naughty Peter we all love. Who'd read a story about his obedient sisters? Tombs says that every year he's asked to write the Valentine's Day editorial for his paper, which gives him his only chance to write about love and commitment.

Plenty of bad news

What's newsworthy is the extraordinary, the exciting, the adversarial, even what's offensive, said Tombs and Siddiqui. Controversial information on abortion is not printed in newspapers, said Tombs, because newspapers themselves decide what issues they want to be controversial about. The papers are full of bad news because there's plenty of it around, said Siddiqui.

A major change in the family came with "the pill," said Farrell. The pill didn't cut down on pregnancies, but it caused an explosion in recreational sex. Illegitimate births jumped, as did the number of abortions.

Divorce is no longer condemned, and the power trap that marriage has been considered to be has left both men and women isolated, and their children fatherless. Now people are starting to worry about the state of the family.

Perhaps the media will be turning now to ordinary things like love and patience, suggested Tombs.

A quarter century of song

CC staff

HAMILTON, Ont. – The Ambassador Christian Male Chorus was formed in September 1969 when 17 male choristers assembled at the call of founding director Harold de Haan. With perhaps more enthusiasm than skill initially, they launched their first formal concert on April 25, 1970 in Burlington, Ontario. Soon word was out in the surrounding communities that The Ambassadors were willing to sing almost anywhere, almost anytime.

From day one The Ambassadors determined that not only would they be a musical group of some credibility but they would also seize every opportunity to praise God in song at community events.

They sang at events sponsored by the Canadian Bible Society, the Bel Canta Christian Choral Society, The Hamilton Children's Choir, The St. Joseph's Hospital Building Fund, Reformation rallies, Christian teachers' conventions, horticultural trades associations, Christian educational foundations, Back to God Hour rallies, Christian Children's Fund of Canada, The International Children's Adoption Network, and the Heritage Christian Homes for Disabled Children.

They sang their way throughout Ontario at fundraising events and celebrations hosted by Anglican, Presbyterian, United, Methodist, Christian Reformed and other faith groups. If a building was erected, renovated or relocated The Ambassadors sang.

Sometimes they grew weary of weekly rehearsals (no holidays). Sometimes they quit due to other commitments or relocations but collectively they stuck it out under the able — and occasionally unrelenting — direction of their founding conductor.

COURTESY THE AMBASSADORS

The Ambassador Christian Male Chorus.

To spread the "good news" in song The Ambassadors toured. A six-city tour in 1975 set the stage for their first recording. If you couldn't come to The Ambassadors they came to you. A fifth recording, "Free To Sing", (CD and tape) is currently being released.

The "Free To Sing" concert was shared in The Netherlands at the 50th commemoration of their liberation.

Ambassador voices have bounced off the mountains in Banff and the lakes in B.C. as well as the fruit trees in the Niagara Region and the pews of 50 churches in-between. The chorus was instrumental in organizing the first "Festival of Praise" a combined concert of over 500 male voices in Ontario which has now become a tradition.

According to Ambassador President, Hank Hultink,"many Ambassadors are 'originals,' hence we're aging. As the voices of the "old timers" waver - briefly - the youngsters in the ranks smile, but know that they're building on a solid foundation of credibility and integrity and they respect that tradition and want to add to it. A few of our members have joined the heavenly chorus.

"As the Lord tarries, we head into our next quarter century of song to proclaim his story. We're so genuinely grateful to all that we'll burst out in song, almost anywhere. Just provide us with the occasion!"

Church

Russian parliament adopts moderate religion amendment

Religious liberty advocates hopeful

Beverly Nickles

MOSCOW, Russia (NNI) — After years of controversial debates over amendments to the 1990 "Law on the Freedom of Conscience and Religious Organizations," the Russian Duma (lower house of parliament) has overwhelmingly approved a moderate measure aimed at controlling totalitarian religions believed to endanger public health and safety.

The amendment, passed on April 14, was drafted and promoted by religious freedom advocates who feared that growing pressure from conservative Russian Orthodox Church leaders and ultra-nationalists could result in legislation that would restrict all non-Orthodox and foreign-affiliated groups working in Russia.

In 1993, Russian President Boris N. Yeltsin twice vetoed such restrictive legislation.

This amendment will be given a second reading before the Duma, and if it is again approved, it will be forwarded to Yeltsin, who is expected to sign the measure. Under the Russian parliamentary system, the new amendment need not be considered by the upper house of Parliament, but would become law upon its official publication after Yeltsin's approval.

The new amendment prohibits "creation and activities of religious associations which violate public safety and order."

Specifically forbidden activities include preaching "war, violence, hatred for people"; inciting "social, racial, ethnic and religious conflicts"; employing "unlawful means of coercion"; conducting "attempts on personality and rights of the citizen"; harming "physical and psychological health of citizens," including the promotion of drug use; preventing "children from obtaining basic general education"; and motivating citizens to "commit unlawful acts [and] refuse to carry on civic duties established by law."

Protestant groups, including the Christian Legal Center in Moscow, helped draft the amendment. During a mid-April trip to Washington, D.C., the centre's president, Vladimir Ryakhovsky, said he is optimistic the measure "will be effective" in heading off more restrictive legislation that would target all non-Orthodox religious groups.

According to an observer, public pressure to control "non-traditional" cults and sects in Russia has increased dramatically in the wake of the recent nerve gas attacks in Tokyo allegedly carried out by the Aum Shinri Kyo Buddhist group. The attacks provoked fear because the cult is even stronger in Russia than in Japan, he added.

"Public opinion in Russia has become rigid against freedom of religion," agreed Moscow-based church historian James Krotov. Ryakhovsky said Russian Orthodox and nationalist groups "played this card" in a push for new legislation, arguing that Russia had no such laws "to address totalitarian religious organizations" such as Aum Shinri Kyo.

"They used this argument to put pressure on Parliament to completely prohibit all foreign-backed religious organizations," Ryakhovsky said, adding that under the new amendment, there is no longer "any argument for a new religion law."

Mormons agree to stop baptizing Holocaust victims

NEW YORK (EP) - The Mormon Church has told a Holocaust survivors group that it will stop its practice of posthumously baptizing Jewish victims of the Holocaust and listing them as Mormons in genealogical records.

Baptism for the dead is a common practice in the Mormon Church and is based on the belief that spirits are thereby given a chance to accept or reject the "true Church of Jesus Christ."

The discontinued practice grew out of the church's interest in genealogy. Members would identify their deceased ancestors, posthumously baptize them and list their names in the church's International Genealogical Index. Under the agreement, names of Holocaust victims will be removed from the index.

Church spokesperson Michael Leonard said the problem resulted from people doing genealogical work involving people other than their own ancestors, and added that future baptisms of deceased Jews will be permitted only if they are direct ancestors of living members of the church or if the church has written approval of all living members of the deceased's immediate family.

Ernest Michel, chairman of the World Gathering of Jewish Holocaust Survivors, declined to reveal the number of Holocaust victims who were posthumously baptized by the Church of Jesus Christ of the Latter Day Saints (Mormon), but said the number was "six figures."

Michel said, "I found my grandmother, uncles, aunts and friends had been baptized. I was incensed when I found out about it."

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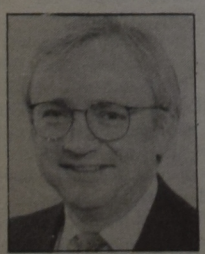

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Coalition established to oppose secular state in South Africa

Richard Nyberg

GABORONE, Botswana (NNI) — Christian leaders have formed a new coalition to defend religious freedom in South Africa and to raise support against a "secular state" concept which is set to be incorporated in the country's new constitution.

The Christian Voice was launched May 4 at a meeting attended by representatives of "all Christian denominations," according to the organization's secretary, Willie Viljoen. A previous organizational meeting of 55 church leaders was held on April 20.

In a faxed statement to NNI, Viljoen described The Christian Voice as a "non-political organization of concerned Christians whose main purpose is to make Christians aware of the dangers of a secular state and to encourage them to actively participate in addressing relevant issues of concern in the writing of the new constitution of the New South Africa."

Based in Durbanville near Cape Town, The Christian Voice co-ordinated a May 18 "Rally for Religious Freedom" and is planning a "National Day of Prayer and Fasting" on May 29 to be followed by a "March for Religious Freedom to Parliament" on May 30.

The group took out a paid advertisement in the *Cape Times* asserting that plans to make South Africa a secular state could threaten the freedom of citizens, as there would be no acknowledgement of God in the constitution and churches and other religious groups would not be allowed to hold services in any state building.

The ad continued: "Religious office bearers would not be allowed to hold any public office in any state institution."

According to a brochure published by the organization, "There are 40 countries which are officially Islamic states because the majority of their population adheres to the Muslim religion. Why then, can South Africa not be recognized as a Christian nation when over 75 per cent of the citizens of South Africa claim to be Christians?"

Continued the brochure: "Unlike those Islamic states which severely restrict and persecute Christians, Christian nations — like Zambia — have a history of religious toleration of other faiths."

The brochure further stated that the proposed constitutional changes would "massively deny freedom of religion" to thousands of churches and "millions of Christians" who presently meet in public buildings such as school classrooms, community halls and city halls.

The Christian Voice suggests that Christians should stand for an acknowledgement of God in the preamble to the constitution, "that religious freedom be guaranteed in all private and public places, that Satanism and occultism are not recognized as religions and that the 'interfaith movement' be strongly opposed."

Viljoen explained that other activities of the group included letter-writing campaigns, radio interviews, the printing of 350,000 flyers in English, Xhosa and Afrikaans, as well as joint interdenominational prayer meetings and days of fasting.

He noted that a memorandum of the organization's key points and arguments will be handed to the Constitutional Assembly, the body responsible for drafting the new constitution.

South Africa, which last year broke away from more than 300 years of white domination and 40 years of racist rule under apartheid, is scheduled to put a new constitution in place in 1996.

Did you receive the Holy Spirit?

Andrew Kuyvenhoven
CHAPTER & VERSE

The story is in Acts chapter 19. Twelve disciples in the city of Ephesus had been taught about Jesus, but by John the Baptizer. Therefore their faith-knowledge was incomplete, their baptism was incomplete and they did not have the Holy Spirit.

"Did you receive the Holy Spirit when you believed?"

"No, we have not even heard that there is a Holy Spirit."

Then they got up-to-date instruction about Jesus, they were re-baptized by Paul (the only re-baptism or *ana*-baptism in the New Testament) and they received the Holy Spirit.

The story confirms the general New Testament teaching that every believer receives the Holy Spirit by faith in Jesus and by baptism in his name. "John's baptism was a baptism of repentance; he told the people to believe in the one coming after him, that is, in Jesus" (v.4). But with the coming of Jesus the new age begins. Jesus, the Messiah baptizes with the Holy Spirit.

The group of disciples in the town of Ephesus had to be brought from John to Jesus, from the preparation to the fulfilment.

A higher ground

The Pentecostals use the Acts 19 passage to teach their "two-stage Christianity." The first stage is "faith unto salvation." This is the ordinary Christianity of most Christian churches." It is good, they say, but it isn't enough. The question must be asked: "Did you receive the Holy Spirit when you believed?"

People must pray and wait ("tarry") for the "Second Blessing." That second stage is the higher ground. It is the complete conversion, the self-emptying, fully yielding to God. Then follows the baptism in (or: with) the Holy Spirit. Now the fullness is experienced and the signs are unmistakable.

This is not the teaching of Acts 19. When Paul instructs the disciples of Ephesus, he does not move them to higher ground but to the fundamentals. He does not give special instruction about the Holy Spirit and how to get him. These disciples needed to know Jesus and be baptized in his name.

The Bible knows only one gospel ("one body, one Spirit, one Lord, one faith, one baptism," Eph.4:4), and not two. This one gospel blessing is obtained by faith in Jesus, baptism in his name, and includes the gift of his Spirit.

The challenge

Pentecostalism is the great Christian movement of the 1900s. At the beginning of this century there were none; today there are 30 million. And the charismatic or neo-Pentecostal influence of the movement is in every denomination. Historians — and, ultimately, God himself — will say if the movement has done more good than harm.

At any rate, Pentecostalism presents a challenge to the universal Christian church. It scoffs at faith as mere intellectual assent. It asks: how real is your faith and your God? It has deepened "worship of God" for millions.

Although the Pentecostals have some unbiblical notions about the "second blessing," their desire to have all that God has promised I share with all my heart.

The best sign of spiritual health in a conservative church with a Reformed heritage is *not* that we have much, but that we crave more.

Andrew Kuyvenhoven is a retired pastor in the Christian Reformed Church. He lives in Grand Rapids, Mich.

New 'secret law' restricts religious literature

Barbara Baker

ISTANBUL, Turkey (NNI) — The Central Asian Republic of Uzbekistan has tightened its restrictions against the importation and printing of religious literature in recent weeks through the implementation of what one observer called a new "one-sided law" against Christian materials.

A church leader in the capital of Tashkent told NNI in early May that a new "secret" law has been shown to an Uzbek Christian involved in the shipping and printing of Christian literature.

The Christian was shown the text of this new law regulating religious literature, but not allowed to make any copy of it, the source said.

Such a policy of secrecy, commonly employed under the former Soviet regime, reportedly enables Uzbek government officials to enforce or revise the application of the law as they see fit.

"This makes it more powerful than the laws that are public, because it's totally flexible," said one Uzbekistan observer.

Protect Islam

According to the Christian shown a copy of the law, the new code issued three stipulations on religious literature, all designed to protect Muslim interests and restrict Christian materials.

The law first required all religious literature shipped into Uzbekistan to be checked by KGB security police officials. If the printed matter was found to contain anything against Islam, the shipment's recipients were to be arrested, the source said.

In addition, any foreigner involved with religious literature ruled to be offensive to Islam was to be deported from Uzbekistan.

Finally, according to the Christian who saw the code, no religious literature was to be printed inside Uzbekistan without receiving prior permission from the Central Asia Spiritual Muslim Union, a Tashkent-based group under the direction of the Chief Mufti (Muslim leader) of Central Asia.

One Christian who has since followed this procedure to ask for printing approval on a specific project was informed that an answer would be handed down in three months, after the material had been read and studied.

"It's obviously a one-sided law, aimed only against Christians," said a foreigner who recently visited Uzbekistan. "The Iranians, Pakistanis, Saudis and Turks are flooding the country with their [Muslim] literature, and I doubt that it is even being checked at all."

Small Christian population

Although the Uzbek Constitution guarantees freedom of conscience and religion, the government prohibited — but failed to define — "missionary activities" in an ambiguous 1991 law that also declared citizens could "profess and spread their faith."

With 22.6 million people, Uzbekistan is Central Asia's most populous nation and the acknowledged Islamic capital of the region. Some 68 per cent of the population is Sunni Muslim, although in the wake of the fall of communism, a quarter of the multi-ethnic population claims to be "non-religious."

Most of the country's Christians, who comprise less than five per cent of the population, are from Slavic, Korean or other small immigrant minorities.

Although recent Western claims that as many as 34,000 Uzbeks have converted to Christianity in the past three years appear inflated, local Christians confirm that several hundred Uzbek converts are now involved in small church groups or home fellowships throughout the country.

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Feature

'And your daughters shall prophesy': Celebrating women's gift of voice

Mirth Vos

The author presented this article in the form of a speech to a conference for women in the Christian Reformed Church on April 29, 1995.

You probably felt encouraged when you first heard the conference theme, "And your daughters shall prophesy: celebrating our gift of voice." As it played itself in my mind, I like the time-machine telescoping together of three historical periods: the last four decades, when women have been using their voices to speak up and speak out; Pentecost, 2,000 years ago; and the time of the prophet Joel, back another 900 years. I also wondered, "Are the organizers saying the women's speaking up and speaking out can still be a form of prophecy?"

I will discuss three observations about the "celebrating" part of the theme. The first is that we celebrate our voices against a background of pain. Celebrating our speaking is like celebrating the muscles of our hands, or our sense of smell. When an ordinary human attribute needs to be celebrated, the unspoken part is injustice. For example, African-Americans always had skin, but its darker color caused them to be seen as having lesser value. So they celebrated their skin, saying, "Black is beautiful!" thereby claiming its equality with white skin.

By celebrating our gift of voice today we are affirming that women's speaking out is of equal value with men's speaking out. The pain is that Christians are not in agreement about this.

Late in time

My second observation is that our gathering today is happening late in time as far as women using their voices is concerned. It is because of women more learned, more passionate and more confrontational than ourselves that we have noticed the stifling of our voices.

The first were the suffragettes and the women of the temperance movement, many of whom were Christians. Their efforts secured for women the right to vote, and gradual access to higher education and the professions.

The women's movement of the last decades has freed us from being portrayed in stereotypical roles in textbooks and from invisibility in the English language. They have given us a vocabulary for the telling of the physical and sexual abuse many women have experienced. It is humbling to me that God's common grace has allowed women, most of whom are not Christian, to lead the way in undoing these injustices.

Finally, it is women scholars who confess the authority of the Scriptures who have opened our eyes to women's stories in biblical narrative. It is this chorus of voices that has awakened us to the marginalization of women in our church tradition.

My third thought is that each one of us here is in a process of celebrating our gift of voice. We may be hesitant, mildly interested, hopeful, angry or in grief — we each have our own personal journey. For many years the Christian Reformed Church has been debating the place of the voice of women in the church, barring women until this time from preaching and, in some congregations, from voting in ecclesiastical assemblies.

But our process of using and celebrating women's voice will simply continue, if and when the offices of elder and pastor are opened to women. The December issue of the Reformed Ecumenical Council's newsletter reports that after 25 years of women serving in ecclesiastical office in the Netherlands, the pattern has evolved of women filling pastoral care positions and men filling leadership and administrative positions. When women enter fields formerly filled by men, the activity is often devalued or it gets redivided.

So we celebrate our gift of voice within a context of pain; we celebrate against a chorus of women's voices who have preceded us; and we'll probably be in process about this issue for our lifetimes.

The bell jar

Professional women sometimes meet a "glass ceiling" above which they cannot advance in their careers because they are women. Consider the following image to describe women's experiences of using their voices in the Christian community: a plastic bubble or bell jar that many of our fellow believers pop over us when we speak up, speak out, or speak together. They see our lips moving, they watch our body language, but it is as if we are sealed off, for they do not hear our words.

S. VANDENBERG

Mirth Vos speaks at the April conference.

A few examples. The title of this conference caused many churches not to place an announcement about it. Secondly, many of us have spent hours preparing letters to our church councils or overtures to our regional classes that were respectful and moderate, only to have the members of these bodies cry out, "They're pushing us against the wall!"

And furthermore, a pastor once said to me as we talked about a mutual parishioner-client, "I just thought I'd let you blabber on for a while before saying what I thought." Finally, and sobering to me, was hearing a male client in his 30s reflect on the changes in himself after fairly lengthy personal therapy, mentioning that he now really listened to his wife when she was speaking. "Because I've been listening to everything you say, Mirth, I now listen to women and I realize that unconsciously I have always discounted what a woman said."

Less worthy than men

So we each have our horror stories. The bell-jar muffling of women's voices in the church was occurring as early as the third century after Christ, when Jerome wrote that women could not be teachers in the church because their weak intellects would cause them to support heretics. (He did not mention that most heretics were male, of course.) That period was one of incorporating into Christian theology Greek thought with its dualism of flesh and spirit, its elevation of reason over emotion, and its devaluing of women.

By the 4th century women were routinely written about as less worthy than men and more prone to evil, especially to sexual seductiveness. And on through the centuries, to our own time of discounting by ecclesiastical assemblies, which has forced believing women to communicate by symbolic acts, art objects and — as we intend to create at this conference — by a quilt.

So the organizers of this conference have served us well by pulling our memories backward to a time before the institutional church, back to the time of Pentecost and the following century.

Pentecost: a new order

Our theme grounds us in the work of the Holy Spirit and reminds us that sexism is not the work of God. Its point is not that all women's speaking is prophecy, but rather that women and men have equality in being anointed by the Holy Spirit. It is the Spirit-filling of every believer that suddenly made clear God's valuing women and men equally. That anointing changed the Old Testament church, which resembled a pyramid because of its hierarchical structure, into the New Testament church, which resembles a human body.

We wince, sometimes, reading the Old Testament, noting that women in Old Testament society are defined by their relationship to males. However, at that time men as well were not so much individuals in their own right as they were defined by their tribe, clan and birth order. One first saw the group, and then the person as a member of the group. And there were three special groups who channelled God's grace down into people's lives: prophets, who declared God's revelation to his people and applied God's law to everyday life; priests, who represented both God and people in worship, and enacted God's forgiveness; and the kings, who dispensed God's justice. So God was at the top, prophets, priests and kings were in the middle, and at the bottom was everyone else.

But Pentecost eliminates the people in the middle. Joel predicted it, and it happened: each believer is anointed and is gifted. What group one is part of — Jews, Gentiles, men, women, masters, slaves — no longer has relevance. A person's place and contribution now is shaped by the gift the Spirit gives to her or him, not by the group into which one was born. Now the individual is important. The Holy Spirit's presence creates a maturity and an individuation in the New Testament church that is very different from the immature, collective functioning of the Old Testament worship community. Not just the group, but also the individual believer is recognized.

Consequently, in the New Testament we get the wonderful image of the people of God as a human body. Christ is the head, and all the other parts are interdependent and have equal value. It is not that there are no authority structures in the New Testament. But authority positions such as church office, parenting and headship in marriage are service positions, not dominance positions.

Those who fill them are to serve the spiritual development of those in their care. Instead of hierarchy, there is a sharing of responsibilities as each believer uses her or his gifts.

"Your sons and your

daughters shall prophecy" is a kind of code phrase for this new order. The fullness of the Spirit in each believer levels out hierarchies of race, class and gender. We are very familiar with the New Testament teaching that in Christ each believer is a new creation. The equal anointing restores in principle the equality of woman and man that existed before the Fall. The domination of man over woman, which is part of the curse of Genesis 3, is taken away by the work of Christ "Your sons *and daughters* shall prophecy." The prophet Joel must have been astonished by the words the Spirit put into his mouth.

So what do we do with this restoration of the equality of women and men at Pentecost? My last comments will be about 1) some study we can do; 2) an emotional health exercise we can do if we are ready; and 3) the development of a piety that I would urge you to make your first priority.

The umbrella of the Spirit's anointing

Because those who celebrate a woman's voice as having equal value with a man's in the church are often perceived as denying the authority of Scripture, it is very worthwhile for each of us to research the texts in the New Testament letters that make puzzling statements about women. These are verses which have convinced many Christians that males take precedence over females, if not in all societal areas, then at least in church life.

As you delve into these texts, place before you the equality of women and men in their anointing as a kind of pole-star by which you navigate your way through the debated verses. Lay beside the *three or six* of them the 60 or more which describe the newness, the empowering, the gifting, the strengthening, the leading, and the new identity given by the Spirit equally with men. Let the Spirit's anointing of all believers be the umbrella truth under which you examine difficult passages.

Secondly, acquaint yourself with the wealth of biblical scholarship that confesses the authority of Scripture, examines the original languages of the biblical narrative and supplies details of prevailing ideas and social conventions of New Testament times. My point is this: don't just ignore what is difficult with a, "Well, that was a long time ago" and a shrug. Dig in a bit.

Disorder not an issue

It is helpful to explore what was happening when women prophesied in the early church. The CRC's 1973 synodical study report on neo-Pentecostalism contains an exhaustive section on the work of the Holy Spirit in the New Testament church. We think of prophecy as fore-telling, but that was only a small part of it. In his letters, Paul has four lists of gifts from the Spirit. In three of them prophecy is the first or the second named. He writes that the purpose of prophecy was for the upbuilding, consolation and encouragement of the hearers.

The study report concludes that prophecy was a compelling and authoritative application of God's will to a contemporary situation. Today we would probably equate it with the best kind of preaching. That's what New Testament women were doing when they had the gift of prophecy. Hold on to the factuality of that when you come to the statement about women having to keep silent. The consensus of most scholars is that the issue in the early church was that of disorder created by a richness, and abundance of spiritual gifts.

But disorder in the church is not our issue today. Whatever worship style we favor, it has routines that prevent chaos. Our issue is *discovering* our spiritual gifts — we go to workshops for that. Because the church has allowed the connection between service and gift to become unimportant, the church operates on the "group" principle. Men are sometimes pushed into office because they belong to the group "men." Women are held back from office because they belong to the group "women." This sexism, this making of the church into a men's society, I believe to be a quenching of the Holy Spirit.

S. VANDENBERG

Alice Wolters (left) and Diane Praamsma prepare a square for the synod quilt project.

For the sake of relationships

That brings me to the emotional health thing we can do when we integrate into our awareness the equality of men and women through the anointing of the Holy Spirit. This is necessary because I think I sometimes co-operate with a quenching of the Spirit. Like most women my age, perhaps like most women, period, I can "do nice" — smile and shrug. I want to be liked and not rejected.

All of us white middle class women have been taught that our influence is to be in the private spheres of marriage and home. And we have been taught that we are the keepers of relationships and therefore we must not "make waves." This conditioning makes us very dependent on the approval of fathers, brothers and husbands for our sense of well-being. We have been taught to make the emotional comfort of men in the church community a guideline for what to think, and certainly for what to say. So we sacrifice some of ourselves, some of our gifts, some of our voice for the sake of relationships. As males sin in dominating, we women are prone to sin in a kind of idolatry in relating.

I watched this happen in 1992, when women in my church set up monthly support meetings on Saturday mornings to process the decision of synod that year to allow women to expound and do pastoral care without being ordained. We started with 25, but with each meeting fewer women appeared. The reason was that most of the women found the hurt and anger voiced by some distasteful. They said, "Everyone's talking about these meetings. It's not worth it, making people upset. The men are only getting more irritated." An example of women placing the bell jar over women.

Learn to tolerate disapproval

Truly to celebrate the gift of voice, we will need to grow in our ability to tolerate disapproval. We do not need to rush to take away the discomfort of others, a discomfort which is necessary if they are to go forward in their own process. A whole mindset in the church needs changing, that of male privilege and dominance to one of equality and mutuality in the Spirit. Of course there will be discomfort and disapproval. A conference such as this helps us mature in celebrating our voices and in remaining at peace when we don't get the amount of approval we would like to have.

The best way to grow in that kind of maturity is by each of us making our relationship with God our first relationship. That's what I meant by developing piety. Our tradition doesn't emphasize much the spiritual disciplines that we can use to make a place, a space for God every day. But such discipline exists and can be cultivated. More than we need time apart with that special human being we love the most, we need time apart with God. We have the Spirit and we can, by a planned walk with God, be *filled* with the Spirit. The more time we spend with God, the more natural it will be for us to find our gift, to use our voice and to live with the anxiety and criticism of others. The fruits of the Spirit will shape our response — patience, gentleness, love.

Have you seen or read the book, *Women Who Run with the Wolves?* I've been seeing it on my shelf as I've worked at this address. It is a collection from many cultures of legends that portray strong, independent, daring women figures. The book's purpose is to inspire women to claim their power, their certainty, their voice. But as believers we really don't need to be women who run in legends with wolves. We are women *who run with the Spirit.* I run, and I praise God that sons *and daughters* shall prophesy.

God of the prophets, bless the prophets' heirs:
Daughters and sons, speaking your Word, so vast;
Each age for your own solemn task prepares
Make each one stronger, nobler than the last.

Mirth Vos lives in Barrie, Ont., and is an individual, family and marriage therapist.

Pre-synod advice 4

No new churches and no new altars

"That they may be one as we are one"

Anthony J. Looy

How important is one's membership in a congregation or a denomination? How does one view belonging to a particular church — the communion of the saints, visibly expressed as congregation or denomination?

Lately hundreds of members have left the Christian Reformed Church for "purer" pastures. There is nothing new under the sun. The history of the church for almost 2000 years is littered with schisms: once in a while - but not often - angelic choirs in heaven have cause to sing when churches, long separated, unite, trying to respond to the high-priestly prayer "...so that they may be one as we are one."

One assumes that those who are leaving do so in sadness or anger, in "righteous indignation" or in obedience to what they perceive as God's command. Whatever the reasons or the mix of emotions, to secede from a church hurts and damages everyone, those who depart and those who stay. How does one explain in an edifying manner a schism to children or to outsiders? History teaches us that the sense of anguish and the after-pains caused by a schism in a church, take many, many years to heal.

It is timely to ask the question of those who have left or those who contemplate leaving, "What would you have done if you had been a member of the church in Jerusalem, almost 2500 years ago?" John Calvin in his *Institutes* (book IV, Ch.1) makes these comments about the ancient church in Jerusalem:

Fearful are those descriptions with which Isaiah, Jeremiah, Joel, Habakkuk and others bewail the afflictions of the Jerusalem church. In people, in magistracy, and in the priesthood all things had been so far corrupted that Isaiah does not hesitate to liken Jerusalem to Sodom and Gomorrah. ...Still the prophets did not because of this establish new churches for themselves, or erect new altars on which to perform separate sacrifices.

These were the Hebrews of old, with whom God had covenanted, and among whom he had a unique place. One may retort that the Hebrews of the Old Testament did not have an easy time; after all, the Messiah had not yet appeared - they lived only by promises! Let us look, with John Calvin, at a congregation in the New Testament, at the communion of saints in Corinth, a congregation founded with zeal, suffering and prayers by the apostle Paul:

Among the Corinthians no slight number had gone astray; in fact, almost the whole body was infected. There was not one kind of sin only, but very many; and they were no light errors but frightful misdeeds, there was corruption not only of morals but of doctrine. What does the Apostel [Paul] do about this? Does he seek to separate himself from such? Does he cast them out from God's Kingdom? Does he fell them with the ultimate thunderbolt of anathema? He not only does nothing of the sort, he even recognizes and proclaims them to be the church of Jesus Christ and the communion of the saints.

Calvin strongly believed that we ought to treat like brothers and count as believers "those whom we think unworthy of the fellowship of the godly." He warns the readers against "ill-advised zeal for righteousness" and "immoderate severity"; and he castigates those who feel superior, commenting that "it is a devilish invention of our minds, while as yet we are in the earthly race, to be cocksure about our perfection." Instead of being overly scrupulous, Calvin counsels "mutual forbearance."

Following in Calvin's footsteps, the Reformed tradition has always stressed the proper preaching of the Word and the observance of the sacraments in accordance with the institution of Christ. These are the distinguishing marks of the church. We must not leave or separate from such a church "even if it otherwise swarms with many faults. Significantly, Calvin elaborates, "What is more, some fault may creep into the administration of either doctrine or sacraments but this ought not to estrange us from communion with the church."

The same Reformed tradition has always made a distinction between what Calvin called *essential* and *non-essential* (emphasis mine) articles of belief. Without trying to enumerate all the essential matters, Calvin mentions by way of example, the following fundamentals: God is one; Christ is God and the Son of God; our salvation rests in God's mercy. The editor of the *Institutes* (J.T. McNeill) comments in a footnote that "The distinction of fundamental and non-fundamental articles of belief is woven into Calvin's thought...."

In the long history of the church, very few schisms or separations happened because of disagreements about the true "essentials" or "fundamentals." It is difficult to accept the claim by some that the recent splits in the Christian Reformed Church are a matter of necessary "ongoing reform."

Let it be said again that the sixteenth century Protestant Reformation was not schismatic. Luther and other divines only wished to return to the teachings of the early church. Luther did not reject the church; it was the church, especially the papacy, and the state who rejected Luther, who was excommunicated by the pope and declared to be an outlaw by the emperor, Charles V.

There will always be a tension in the church between unity and diversity. We must remain united on "the essential articles of the Christian faith."

This altar stands in the Chapel of the Holy Sacrament in St. Peter's Church in Vatican City.

Let us also keep those "essentials" or "fundamentals" few! And let us willingly accept diversity of opinion in all non-essential matters and practise "mutual forbearance" toward each other.

Several years ago a Christian Reformed theologian (M. Van Elderen) wrote the following about "diversity":

...we tolerate less diversity in the Church of Christ scattered among 4.5 billion people today than the church of the New Testament allowed in its day, when there were only a few thousand Christians in the whole world, all living within a radius of several hundred miles.

Diversity ought to enrich - not to impoverish! Schisms bespeak divisiveness - surely a negative message for our young people and for all those whom we seek to win for Christ. Unity is crucial and purity of doctrine is important - but perhaps no more important than demonstrating in our everyday life and in our membership of the church the servant-model which Christ himself taught us.

Anthony Looy is a retired school principal who holds a PhD in history and lives in Kingston, Ont.

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Welcome home, Princess Margriet!

PHOTOS: DENNIS VAN STAALDUINEN

Princess Margriet steps on shore followed by her husband, Pieter van Vollenhoven.

Dennis Van Staalduinen

The flotilla begins late in off-and-on, spitting rain but no one seems to mind much: in a few minutes, they are going to see a princess!

The large crowds at the annual National Tulip Festival Flotilla in Ottawa, estimated at up to 100,000 strong, line the shores of Dow's Lake and stretch all the way down the canal. Apart from the crowds on shore, anyone lucky enough to have a boat — be it cabin cruiser, canoe or little red rented rowboat — is on the water to see the princess sail by at close range.

The lake is crisscrossed by World War II-era military patrol boats and landing craft carrying the colors of both the liberators and the liberated. In the boats, young men dressed as Canadian soldiers flirt with women dressed as young Dutch ladies along for the ride.

A miniature destroyer cruises around firing off the occasional booming volley from its deck guns to the great delight of the children in the crowd and the great consternation of jumpy security personel. Overhead, a small squadron of three vintage aircraft roar past, flying low over the crowd — a Liberator, a Mitchell and a Mustang, if my childhood knowledge of military hardware serves me correctly. These are the same planes that have been participating in mock bombing raids on Parliament Hill every night this week with searchlights and pyrotechnics.

The Dutch colors are being flown proudly everywhere; a Dutch village has been set up at Major's Hill Park downtown; more than three million tulips have been planted; and everywhere people are wearing windmill T-shirts and *klompen*. Organ concerts are performed in the Princess' honor, and the Mastreechter Staar performs concerts; one for the princess and almost a thousand veterans and dignitaries, and another for the public — mostly local Dutch-Canadians.

Excitement over princess

As the afternoon wears on with no sign of the flotilla yet, a small girl of East-Indian descent near me asks: "Is she coming yet mummy? Is the princess coming?"

It surprises me to see how much excitement there is amongst my fellow Canadians to see a member of a foreign royal family, especially since it is likely that most of these people didn't even know there was a Dutch monarchy two months ago. Of course, the mere fact that there is a "princess" sailing by — no matter what her nationality — is enough to bring out the wide-eyed kid in children and adults alike.

But there are other reasons for thinking this to be a unique visit: the special relationship between the Netherlands and Canada, the 50th anniversary of the liberation and the culmination of Ottawa's annual Tulip Festival. Given the almost legendary status that Margriet has gained as "Canada's Princess" and the fairy-tale circumstances of her birth in Ottawa 52 years ago, perhaps the hushed anticipation of the crowd is not so surprising at all.

Wrong side, wrong lady

Finally, 50 minutes late, the flotilla begins.

Unfortunately for most of those like me on the south side of the canal, when the boat bearing the princess passes, we cannot see Margriet who spends most of her time on the north side of the boat, waving to the crowds there.

At first being fooled into thinking that the woman waving furiously at us from the bow is Margriet, I snap ten pictures of her before learning that she is actually just a "grandstanding" local politician trying to score points with the electorate. I follow the boat in the rain at a very fast walking/jogging pace down the seven kilometres of the flotilla's route from Dow's Lake to the National Arts Centre downtown before finally getting close enough to snap a few photos of the princess.

But doing this gives me a chance to hear the shouts and comments of people all along the canal: many are fooled as I was by the woman waving stalwartly from the bow and shout, "Welcome home princess!" to her as the boat churns by. Oh well, at least they'll go home happy, thinking they've seen the the real thing.

People shout words in Dutch to the cocktail-sipping passengers on the boat, joking that it must be Amstel beer or nothing. A group of young Dutch men rollerblade along with me for a while trailing huge Dutch flags behind them. And the loudest cheers come from a set of bleachers full of WWII veterans.

Young men dressed as WWII Canadian soldiers flirt with young women in Dutch costumes in landing vessels.

Canada's only princess

Dennis Van Staalduinen

Margriet was born during the darkest days of the war in Europe — a time when there seemed to be few things for either Canadians or Dutch folk to celebrate. Because of the war, Margriet's mother Princess Juliana and her two daughters sought refuge in Ottawa while her father, Prince Bernhard and her grandmother, Queen Wilhelmina took shelter in Great Britain. But Prince Bernhard flew to Canada's capital in January of 1943 to be with his wife as she lay in a private ward of Ottawa's Civic Hospital ill with the mumps and expecting their third child.

The delivery room in the Civic Hospital where Margriet was born was officially declared "extraterritorial" by the Canadian Government in order to ensure Margriet's Dutch citizenship. If she were born on Canadian soil, she would have had dual citizenship — Canadian and Dutch — which would be awkward if she were ever to assume the throne of Holland in an emergency.

To commemorate the occasion, hospital staff were served rusks with aniseed, and Holland's flag flew over the Peace Tower on Parliament Hill that day — which is the only time a foreign flag has ever been raised over Canada's seat of government.

So the 52-year-old Margriet's visit to Ottawa with her husband Pieter van Vollenhoven seems less like just another dignitary coming to town and more like a homecoming celebration. And Ottawans have gone out of their way to make her feel welcome.

Advice

Drinking always a problem when it concerns minors

Dear P & M:

Our community has a problem of drinking among youth. It's been like that for more than 30 years, since we came here.

When our children turned 16 or 17, they began a great struggle. Their peer group exerted a terrible pull on them. They had to choose between being wimps or joining the tough group — the cool group that drinks and cruises. Our children succumbed.

They came through it, eventually, but they wasted some good years that seemed to stunt their development temporarily. When I think of the dangers of it all!

We certainly have not been able to stop this trend. What can we do as a community with God's help? How can we find ways to get out of this rut? Can others write in and tell us how they handled this problem. What worked for them?

Dear Stop the Trend:

Many people in the Reformed community will say, "What's the big deal." Leaders in the community drink. Parents drink. Wedding receptions and social gatherings feature lots of alcohol. People become defensive if you dare to suggest that open bars have no place in Christian celebrations. Many take the attitude that they made it through their teen years, so why worry too much about our young people. It all adds up to this opinion: "What's all the fuss about?"

The younger generation won't make any changes unless the older generation wakes up and admits that there *is* a problem and that they're responsible for addressing it. Unfortunately, it often takes a serious accident involving alcohol to shock a community into action.

Drinking is always a problem when it concerns minors, of course. First of all, it's illegal. Secondly, it's done for the wrong reasons, as you indicated: minors drink to act big and cool. So it's a nurturing problem. Thirdly, it's dangerous to life and limb when immature people consume alcohol. Fourthly, the whole set-up prevents a person from growing in his or her faith. So it's wrong for legal, psychological, physical and spiritual reasons. For most people these problems have lasting effects that carry on into adulthood.

It's not impossible to turn this situation around. But it will require a commitment by the leadership to get professional help in the areas of education and counseling.

Approach your pastor and approach the principal of the local Christian high school, and share your concern with them. Ask them to take the problem to their council and to their board, respectively. Ask them to launch a program with the help of the local AA group (Both AA and Alateen will provide literature and speakers to address high school assemblies and/or youth groups). In Ontario you can solicit the help of Family Outreach which is aimed at helping the Christian Reformed community deal with alcohol abuse.

Expect a lot of denial and rationalization. But don't be swayed. Your own children wasted some valuable years and took some horrible risks with their lives. Use your experiences and feelings as a parent to bring some attention to this frightening problem.

We can tell you that we made some changes as our daughters became teenagers. We used to have a glass of sherry at the end of every day. When we noticed that our girls were beginning to be fascinated by alcohol, even talking excitedly about the day when they could go out and drink, we looked at each other and quietly agreed that we really didn't need our regular nightcap. For several years now we haven't left any bottles around. We still buy the occasional bottle of wine, but the message we're trying to communicate is that wine is for special celebrations. So we serve a glass at Thanksgiving and on New Year's Eve and limit ourselves to an occasional beer, especially on our vacation.

How can we expect our young people to resist the "terrible pull" of peer pressure unless we role-model some resisting ourselves? We pray that you will have the drive and the courage to challenge the accepted practices of your community. You will be especially successful if the executive of your young people's society, the student council of the school and the board of your local young people's league agree with you.

Once you begin this process, you will not be able to remain anonymous. But why would you want to be? You have a legitimate concern and a personal experience with the problem. So speak up and trust that the Lord will help you in this worthy cause. Don't be surprised to discover that many others will come out of the woodwork and show their support.

We think it's time for a major change of attitude about drinking in the Reformed community. It won't be easy but it is possible. The first step is to admit that drinking, as you've pointed out, is often a serious problem. So let's name it, acknowledge it and confront it.

Write to: Peter and Marja Slofstra, 16 Kimbermount Drive, St. Catharines, ON L2N 5V6

Peter and Marja Slofstra are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet

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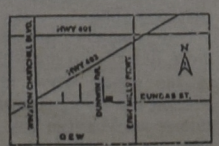

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This is the day that the Lord has made.

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LISA JANET
to
ERIC PAUL

son of Al and Nel Lammers of Cobourg, Ont.

The celebration will take place on June 10, 1995, D.V., in Smithville Chr. Ref. Church, Smithville, Ont.

Future address: 11 Wallis Ave., Smithville, ON L0R 2A0

Birthdays

Congratulations to Wilma Van Rooyen on the occasion of her 90th birthday!

VAN ROOYEN:

WILMA VAN ROOYEN

will celebrate her 90th birthday, D.V., on June 25, 1995.

Open house from 2 - 4 p.m., on **June 24**, 1995, at the Heritage Place in Aylmer, Ont.

Her children, 18 grandchildren and 26 great-grandchildren thank God for her blessing in their lives.

Happy birthday Mom and Oma.

Address: 110 Caverly Rd., Apt. 8, Aylmer, ON N5H 2P4

VAN WIEREN WIELENGA:

1905 June 10 1995

With thanksgiving and praise to our heavenly Father, we hope to celebrate the 90th birthday of our dear mem, grandma and great-grandma

AAFKE VAN WIEREN
WIELENGA

To celebrate this happy event we are planning an open house at Queensway Retirement Home on June 11, 1995, from 2-4 p.m.

Best wishes only but do join us in this special celebration.

Her loving children, grandchildren and great-grandchildren:

Herman & Jane Van Wieren
Klaas & Rita Van Wieren
Bill Van Wieren
Bertha & Richard Fennema
Irene & Peter Zwart
Betty Petrusma (1994)

18 grandchildren and 30 great-grandchildren.

To God be the Glory.

Address: Queensway Retirement Home, 100 Queen St., Hensall, ON N0M 1X0

Church News

Christian Reformed Church

New clerk:

— The clerk of the council of Grace Chr. Ref. Church, Chatham, Ont., is Dave Noordhoff, Box 337, Chatham, ON N7M 5K4.

Anniversaries

1955 June 21 1995

With joy and thanksgiving to our God we hope to celebrate the 40th wedding anniversary of our parents and grandparents

GERRIT CORNELIS and TJITSKE DE RUITER
(nee DE VRIES)
#28-2988 Horn Road
Abbotsford, BC V2S 3C1

DAVE and JANE DE VRIES
(nee BREMER)
#9 Anna Street
Aylmer, ON N5H 2T6

Love from your children and grandchildren:

Grace & Walt Brouwer — Nanaimo
Michael, Geoffry
Arthur & Jannie de Ruiter — Abbotsford
Christine, Esther, Margriet
Joyce de Ruiter — Yellowknife
Garrett de Ruiter — Abbotsford
Ronald & Maki de Ruiter — Abbotsford
Neena
Maryjane de Vries — Aylmer

Congratulations to Henry and Grace Duimering (nee Wiebenga) on the occasion of their 60th wedding anniversary!

1935 June 27 1995

With thanksgiving to the Lord, we are happy to announce the 60th wedding anniversary of our parents and grandparents

HENRY and GRACE DUIMERING
(nee WIEBENGA)

We congratulate you Mom and Dad. May God continue to make you a blessing for each other as you have been for us. With much love from your children:

Janet & Herman Stryker — Clinton
Rita & Simon Frankruyter — Newmarket
Bill & Louise Duimering — Guelph
Martin & Grace Duimering — Drayton
Harry & Luang Duimering — Victoria

Love and best wishes from your 25 grandchildren and 22 great-grandchildren.

Open house will be held, D.V., on Tuesday, June 27, 1995, from 2-4:30 p.m., in the Chr. Ref. Church in Drayton, Ont.

Home address: Box 112, Drayton, ON N0G 1P0

Anniversaries

1965 June 5 1995

"For the Lord is good and His love endures forever; His faithfulness continues through all generations" (Ps. 100:5).

We are very pleased to announce the 30th wedding anniversary of our parents and grandparents

WILLIAM and FRANCINA EEKHOF
(nee DEGROOT)

We thank God that He has blessed you with so many years together.

Congratulations!

Love,
Harry & Janet
Tracey, Amy
Bill
Deborah
Karen

Home address: 57 Woodstock St. S., P.O. Box 759, Tavistock, ON N0B 2R0

1955 June 16 1995

It is with thankfulness and joy to God that we celebrate the 40th wedding anniversary of our parents and grandparents

EVERT and JO RUTTERS

We thank God for his hand of blessing and protection over your lives Mom and Dad. We have been so blessed by the love, care and support you have given us over the years. Thank you for pointing us in the direction of the cross and for being living examples of God's love.

Congratulations and may the Lord continue to bless and watch over you for many more years together.

With love from:

Peter & Wendy Rutters — Cookstown
Bryden, Brennen, Brittany, Micah
Nelly & Frank Engelage — Vineland
David, Stephanie
Cora & Hank Storteboom — Orangeville
Caleb, Jena, Colin
Andrew & Chris Rutters — Everett
Alex, Laura

Open house: Family and friends are welcome to celebrate with us on Saturday, June 17, 1995, at the farm from 2-4 p.m.

Best wishes only.

Home address: R.R. #1, Everett, ON L0M 1J0

On May 23, 1995, we were pleased to celebrate with

JOHN and GRACE WILMS
(nee VRIEND)

their 60th wedding anniversary.

Grateful to God for the gifts he has given us in them as their children:

Jim & Grace Wilms
Nell & John DeBoer
Winnie & John Vanderborgh
Anne & Tymen VanHalteren
Bill & Lena Wilms
John Wilms, Jr.
Richard & Cora Wilms

and their grandchildren and great-grandchildren.

Home address: 364 Angeline N., R.R. 1, Lindsay, ON K9V 4R1

Anniversaries

Hamilton Troy

1955 June 20 1995

With joy and thanksgiving to our faithful God, we celebrate the 40th anniversary of our parents and grandparents

MACK and CATHERINE VANDERMEULEN
(nee VANDERZWAAG)

May God bless you and keep you.

With love from your children and grandchildren:

Laura & Theo Lambrechts — Calgary, Alta.
Ashley, Amy
Peter & Janeta VanderMeulen — St. Thomas, Ont.
Brian, Jason, Jennifer, Brittany
Max & Betty-Ann VanderMeulen — Lynden, Ont.
Jamie, Kelly, Jeffrey, Matthew, Vicky, Stephen
Faith & Harry Boer — Hamilton, Ont.
Carleen, Taylor, Rebecca
Darryl VanderMeulen — Brantford, Ont.
Emily, Katie

Family and friends are invited to an open house on June 17, 1995, from 1-4 p.m., at the Calvary (Flamborough) Chr. Ref. Church, Hwy. 8, at Middletown Road (Christies Corners), Flamborough, Ont.

Best wishes only.

Home address: R.R. #1, Troy, ON L0R 2B0

Apeldoorn, Simcoe,
the Neth. Ont.

June 13, 1945 - June 13, 1995

"Give me an undivided heart, that I may fear your name" (Ps.86:11).

With joy and thanksgiving to God we celebrate the 50th anniversary of our parents and grandparents

GERBEN and PIM VEENEMAN
(KIKSTRA)

Dick & Maaike Veeneman — Simcoe, Ont.
Brian & Tiffany (Adam, Danette), David, Mark, Karen
Gary & Liz Veeneman — Abbotsford, B.C.
Shellie, Geoffrey & Shannon, Chris, Mike
Anita Veeneman — Calgary, Alta.
John & Janet Veeneman — Niagara-on-the-Lake, Ont.
James, Christina, Jonathan
Ron & Sandy Veeneman — Carleton Place, Ont.
Erin
Joanne & Paul Ouwinga — Caledonia, Mich.
Angie, Tim, Jodie, Leah, Peter
James Veeneman — Caledonia, Mich.
Allisa, Eric

Friends and family are invited to celebrate this marvelous milestone of God's grace with us at an open house on Saturday, **June 17**, 1995, from 2-4 p.m., at Parkview Meadows, 72 Town Centre Drive, Townsend, Ont.

Address: George and Pim Veeneman, 51B Lee Ave., Simcoe, ON N3Y 3K4

Classifieds

Anniversaries

Kampen, the Neth. 1930 Brockville, Ont. 1995

"The Lord is thy keeper. The Lord is thy shade upon thy right hand" (Ps.125:5).

On June 5, 1995, we celebrated with our parents, grandparents and great-grandparents

HERMAN and GRIETJE WESTENDORP (nee YZERMAN)

their 65th wedding anniversary.

No matter what the years have brought
One thing true, now as then
All throughout their married life
The Lord has been with them.

We, your children, thank God for the many blessings you have taught us all. In laughter and in death, you held us up with your prayers, faith in God and so much love and trust.

May God continue to bless you Dad and Mom in the days to come.

Your grateful children:

Trudy & Henry Weistra — Lethbridge, Alta.
John & the late Alice Westendorp — Kingston, Ont.
Harold & the late Susan Westendorp — Brockville, Ont.
Grace & Jake VanDyk — Lethbridge, Alta.
Herman & Ann Westendorp — Aylmer, Ont.
Bill & Margaret Westendorp — Brockville, Ont.
Hennie & the late Harry Cretier — Kingston, Ont.
Harold Westendorp — Brockville, Ont.
Cobie & Robert Kooistra — Kitchener, Ont.
Joe & Claire Westendorp — Kingston, Ont.
Corrie & Stan Norman — Plano, Texas

Best wishes and God's love from your 32 grandchildren and 23 great-grandchildren.

Open house will be held on **June 10, 1995,** from 2-5 p.m., at the Fellowship Hall at the Bethel Chr. Ref. Church, 117 Windsor Dr., Brockville, Ont.

Best wishes only.

Home address: R.R. 4, Brockville, ON K6V 5T4, (613) 345-1545.

Obituaries

Promoted to Glory

JACK VAN DER VEEN

went home to be with Jesus on May 11, 1995, while on vacation in Drachten, the Netherlands, surrounded by his loving family.

Dear husband of Janny Wiersma and loving father of Margaret and Christina.

A memorial service was held on May 12, 1995, in Drachten, the Neth.

Funeral service was held at Immanuel Chr. Ref. Church in Hamilton, Ont., on May 19, 1995.

Isaiah 40:31.

Correspondence address: 56 Luscombe Street, Hamilton, ON L9A 2J8

Obituaries

Blija, Fr. Niagara-on-the-Lake, Ont.
Sept. 2, 1918 - May 15, 1995

On Monday, May 15, 1995, the Lord called home peacefully

ANDY (ANNE) BEINTEMA

Beloved husband of Jane (Jantje-Anna) Van der Heide.

Loved father of:

Frances & Peter Voogt — Niagara-on-the-Lake
John & Alice Beintema — Port Colborne
Janet & Rick Meloen — Niagara-on-the-Lake

Loving grandfather of Julie, Lisa, Jacqueline, Branda, Angela, Adam, Hilary and Jillian.

Great-grandpa of Nicole.

Interment at Niagara Lake Shore Cemetery.

Funeral services were held on Wednesday, May 17, 1995, at Rehoboth Chr. Ref. Church, Rev. John Pasma officiated.

Correspondence address: J. Beintema, 1869 Creek Rd., R.R. #2, Niagara-on-the-Lake, ON L0S 1J0

WALTER BROENINK

He was taken home to be with the Lord on Wednesday, May 24, 1995, in his 72nd year.

Loving husband of Margaret Hasselaar and the late Alice Broenink.

Dear father of:

Hermen & Anita — Enniskillen
Aileen & Tim Burpee — Enniskillen

Loving Opa of Leah, Lydia, Luke, Lauren and Brent.

Brother of:

Aafko & Lily Broenink — Edmonton
Alice & John Oudyk — Newtonville

and the late Jan and Jans.

Dear stepfather of:

Diane & Hans Lieder — Blenheim
Janet & Carl McBrayne — Edmonton
Walter & Eunice Hasselaar — Chatham
Bernice & Eldon Card — Chatham
Mary & Jerry Kahue — Chatham
Yvonne & Bill Rivers — Chatham

and step grandfather of Paul, Eric, Mark, Tabitha, Travis, Ryan and Melissa.

Funeral service was held on Saturday, May 27, 1995, at Zion Chr. Ref. Church, Oshawa, Ont. Interment at Mt. Lawn Cemetery.

Job Opportunities

Recently became widowed. I urgently need a **live-in nanny** for my 7 children, their ages ranging from 1-8, 4 of whom are in school. The individual to fill this long-term position would be **organized, energetic and hard working.** References required and salary is negotiable. Reply to: **Bert Klein Horsman, R.R. #2, Branchton, ON N0B 1L0** or call **(519) 740-3985.**

Obituaries

Dec. 8, 1931 - May 22, 1995

"I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love His appearing" (2 Tim. 4:7-8).

It pleased the Lord to take home His child,

TEUNIS (TOM) DENBOK

of Beamsville, Ont., in his 64th year, after a long illness.

He will be lovingly remembered by his wife, Joyce Denbok (nee Simmelink) and his children and grandchildren:

Bryan & Valerie Denbok — Ajax
Malinda, Jodi, Jason
Diane & David Nuggent — Dunnville
Alyssa, Bianca, Christina

A sister Ali (Rouk) Bakker (nee Denbok) in the Netherlands.

Funeral service was held at the Providence Chr. Ref. Church, Beamsville, Ont., on Wednesday, May 24, 1995, at 2:30 p.m.

Oudega (small), Fr. Grimsby, Ont.
July 13, 1908 - May 10, 1995

On May 10, 1995, the Lord called home his child

THOMAS DRAAISTRA

Beloved husband of Rinske Draaistra (nee Joekema) for 62 years.

Dear father of:

Attje (& Johannes, deceased) de Roos — Grimsby, Ont.
Hinke & Geert Draaistra — Grimsby, Ont.
Mike & Jane Draaistra — Dunnville, Ont.
Francis & Henk Postma — Grimsby, Ont.
Evelyn & Henk Lip — Grimsby, Ont.
Frank & Harriet Draaistra — Brantford, Ont.
Jane & Frank Day — Millgrove, Ont.

A loving Pake of 26 grandchildren and 34 great-grandchildren.

Predeceased by his daughter Tjitske Draaistra (twin of Francis) and his grandson Thomas Draaistra (son of Hinke and Geert).

"For we know if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor.5:1).

Correspondence address:
R. Draaistra, c/o Shalom Manor, 12 Bartlett Avenue, Grimsby, ON L3M 4N5

Personal

ONE TO ANOTHER

Christian companion magazine. Hundreds of readers Canada-wide. Single issue $5.

Write to:
#302, 1502-2nd Ave. S.
Lethbridge, AB T1J 4A2

Obituaries

Her children rise up and call her blessed.

God called into his presence his daughter

ALIDA HOUWELING (VAN ARDENNE)

Born May 23, 1909, in Rotterdam, the Neth., and died on May 14, 1995, in Abbotsford, B.C.

Preceded in death by her husband of 58 years, Cornelis, and two daughters, Leny and Sita.

Survived by her loving family:

Peter & Rhea
Jack & Mary
Richard & Betty
Leny & Jack Tamminga
Maria & Harry Cook
Alice & Ron Glover
Corrie van der Wekken & John (deceased)
Ken & Linda

33 grandchildren and 37 great-grandchildren, two sisters and three brothers.

Funeral service was held on May 18, 1995, in Surrey, B.C., Rev. B. Slofstra officiating. Peter Houweling, organist.

Correspondence address:
1205-612 Fifth Avenue,
New Westminster, BC V3M 1X5

May 11, 1937 - April 18, 1995

BOB NIENHUIS

Our brother Bob went to be with the Lord on April 18, 1995, Easter morning, at age 57.

Bob confessed that his life was in the Lord's hands, and that Jesus died for his sins. We are assured of Bob's salvation, and rejoice that he is in heaven. He leaves to mourn his wife Jennie of Edmonton, Alta., and two daughters, Kelly and Diane (Ken).

Sept. 24, 1907 - May 10, 1995

On May 10, 1995, the Lord suddenly called home his child, our beloved mother,

CATHARINA RENSINA NIENHUIS

at age 87.

Mom did not know that she would meet the Lord the morning of May 10, but we know that she lived with him for a life-time, and was prepared to meet her Savior at any time. We thank God for her steadfastness and love. Mom is survived by three children, 14 grandchildren, and 19 great-grandchildren, as well as four sisters and one brother.

She was predeceased by her husband, our father, Peter (1986); her son, our brother, Peter (1946); her daughter, our sister, Willy (1966); her son, our brother, Bob (1995).

We mourn the passing of Bob and Mom, but are comforted by knowing that they are with the Lord.

Cor & Cathy Wierenga — Burlington, Ont.
Jack & Sharon Nienhuis — Hamilton, Ont.
Jennie Nienhuis — Edmonton, Alta.
Henk & Liz Nienhuis — Victoria, B.C.
Ann & Ron Dirkse — Napanee, Ont.

Correspondence address: 140 West 19th, Hamilton, ON L9C 4H6

Teachers

CHATHAM, Ont.: Chatham Chr. High School has an opening for a **part-time art teacher.** If you would like to be part of a dynamic staff, committed to serve Christ with your talents and you are qualified to teach art and other courses at the intermediate level, send your resume and covering letter to:

Mr. Bruce Mitchell, Principal
Chatham Chr. High School
90 Park Ave. E.
Chatham, ON N7M 3V4

PEMBROKE, Ont.: The Pembroke Chr. School is a small interdenominational school which invites qualified applicants for the 95/96 school year. A **full-time position** teaching a **Grade 1-4 class** is available. Further duties include teaching French to Grades 1-8. Please direct all inquiries to:

Pembroke Chr. School
c/o Administrator Marillyn Saffery
348 Broadview Drive
Pembroke, ON K8A 2A7
Phone: (613) 735-4973

WOODBRIDGE, Ont.:
Toronto Distr. Chr. High School
has a position open in
English
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Ren Siebenga, Principal
c/o Toronto Distr. Chr. High School
377 Woodbridge Avenue
Woodbridge, ON L4L 2S8
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Fax: (905) 851-9992

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Classifieds

Miscellaneous

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Brooks, AB T1R 0H4
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(403) 362-2653

Miscellaneous

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P.O.Bag 9033, Surrey, BC V3T 4X3
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fax (604) 532-1734

The Living Word
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Contact:
R. Vander Ploeg Secr./Treas.
210 Clarke St. N.
Woodstock, ON N4S 7M7
Phone: (519) 539-2117

Vacations

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Miscellaneous

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Wallaceburg, ON N8A 3P3

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Office Manager

This position requires superior organizational and management skills as well as computer literacy. We are looking for a take-charge person who can work independently. Half-time to evolve to full-time.

For detailed position description or explanation, call or fax, **in confidence**, to:
Christian Stewardship Services
#210-455 Spadina Ave., Toronto, ON M5S 2G8
Call: 1-800-267-8890 or
Fax: 1-416-977-4611

Job Opportunities

National Director - Camping

Christian-based organization, with office in Burlington, Ont., is looking for a mature, qualified **National Director**, for its 9 camps across Canada.

Requirements include: experience in Christian leadership (preferable Christian camping), management experience, skills in verbal and written communication, ability to motivate a diverse group towards the same goals, creative ideas for Christian camping, a fervent call to — and love for — children and youth ministry.

The candidate should have a minimum of 2 years post-secondary education in the area of business or Christian leadership — with 5 years experience, or an equivalent of training and experience. Write us (with resume) and tell us why you feel you are capable of, and interested in, this position and expected salary.

Write: ND — Search Committee
c/o P.O. Box 85310, Burlington, ON L7R 4K5

Why not consider Orillia, Ontario?

The **First Christian Reformed Church, Orillia, Ont.**, is seeking a **pastor**. Our present pastor will be retiring in **October 1995.**
We are a thriving congregation of 80 families, 215 members located in a fabulous tourist region, surrounded by 3 lakes and 5 ski resorts. Our community offers Christian elementary education and many cultural experiences for all ages. If you are interested in hearing more about our congregation, please contact **Henry Zwiers at 622 High St., Orillia, ON L3V 6Y8 or call (705) 326-4131 or (705) 325-1366.**

Seeking a Pastor

First Christian Reformed Church of Chilliwack, B.C., is seeking an **ordained pastor** to serve in a team ministry. One of our pastors plans to retire, D.V., in September while our Youth Pastor is completing his first year with us. First Christian Reformed Church of Chilliwack is a growing church of some 650 souls (150 families). A church profile is available. We are located 100 km east of Vancouver.

Please write: Norman Brouwer, 46787 Portage Avenue, Chilliwack, BC V2P 7H3, Phone: (604) 792-4171.

Miscellaneous

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with your friends, relatives and family on special occasions by sending a meaningful gift to help deliver the **WORD.** Provide us the name and address and a celebration card will be sent.
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Classifieds/Events

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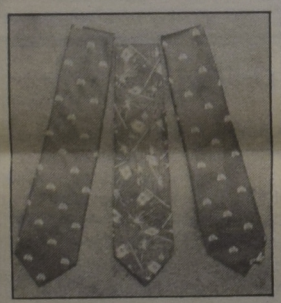

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CANADA

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Events | **Events** | **Events** | **Events**

"THE ARTS, COMMUNITY, AND CULTURAL DEMOCRACY." Calvin College will host this cross-disciplinary conference August 16 to August 19, 1995. The conference hopes to promote conversation among Christian artists and scholars, in particular those of the Reformed tradition, concerning contemporary cultural issues and their relation to societal structures.

Keynote speakers include Calvin Seerveld and Nicholas Wolterstorff. There will be workshops, an art exhibition, a concert, a banquet and daily liturgies. The conference is sponsored by Calvin College, Institute for Christian Studies, Dordt College and the Free University.

Conference Director is Lambert Zuidervaart. Conference Secretary is Donna Kruithof, Department of Philosophy, Calvin College, Grand Rapids, MI 49546 (616) 957-6488; e-mail: kruido@calvin.edu

Christian Courier
50th anniversary

C.C. has existed for 50 years and has launched its anniversary to celebrate five decades of Reformed, Christian journalism in Canada. This campaign will also boost our profile and intends to gain much-needed new subscriptions!
The paper's friends and suppliers have already agreed to help offset the expenses of printing and distributing a commemorative poster, church bulletin covers, and a special anniversary issue. We're asking you to help us celebrate 50 years of Christian journalism as well!

Clip and mail to Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

❑ Yes! I want to be part of Christian Courier's 50th anniversary and celebrate Reformed, Christian journalism in Canada.

❑ Yes! I want to receive a free copy of the commemorative poster (donations over $25 only).

Please find enclosed my cheque for:

❑ $100 ❑ $50 ❑ $25 ❑ $ my donation

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We cannot yet offer charitable donation receipts. Businesses can receive free advertisement space in the anniversary issue for donations exceeding $50. Please ask to receive our business sponsorship package. We gladly accept in-kind donations.

25th Anniversary

Redeemer Chr. Ref. Church, Sarnia, Ont.

On **Saturday, June 24**, and **Sunday, June 25, 1995,** the congregation of Redeemer Chr. Ref. Church is celebrating its 25th anniversary. Theme: "Thanks be to God, Great is Thy Faithfulness!" Former members are invited to celebrate this event with us.
Saturday, June 24: 4 p.m.: open house and tree planting ceremony; **5:30 p.m.:** BBQ dinner/games, etc.; **7 p.m.:** celebration evening (history and music).
Sunday, June 25: 9:30 a.m.: celebration worship service. Rev. J. Kerssies will preach on, "Great is Thy Faithfulness." Organist: Herman de Jong. Special music; **6:30 p.m.:** Praise service.

Please call Dick Meeder for more information.
Accommodation can be arranged.
Phone: (519) 542-8912 or fax (519) 542-1430.

In Appreciation

The community of John Knox Christian School, Brampton, Ont., invites all students, colleagues and friends to an

Open House for
Tineke Lutgendorff

who is retiring after 40 years of teaching.

Date: June 24, 1995
Time: 2:00 - 4:00 p.m.
Place: John Knox Christian School
82 McLaughlin Rd. S., Brampton, ON L6Y 2C7

90th Anniversary
Christian Reformed Church
Nobleford, Alta.

November 16, 1995, will mark the 90th anniversary of the organization of the **Nobleford Christian Reformed Church of Nobleford, Alta.** To celebrate this milestone all former members of the church are hereby invited to attend a weekend of activities commencing with the annual church picnic on **July 1** and ending with an evening banquet and program on **July 3**. Banquet tickets of $8.00 each can be reserved by contacting either **Tonia Schiebout at (403) 757-3837** or **Bert F. Konynenbelt at (403) 824-3442** or in writing to **Tonia Schiebout at Box 40, Barons, AB T0L 0G0** on or before **June 17, 1995.**

Events/Classifieds

Events	Events	For Rent	Vacations

Look for Peter and Marja on page 14....

Calendar of Events

June 9 Retirement party in honor of Mrs. Mabel Summers, long-time teacher at Timothy Chr. School, 8 p.m., CRC, **Williamsburg**, Ont. Former students and co-workers are invited. Info.: (613) 448-3424.

June 11 Dutch service with the "Besorah Mixed Choir," 5 p.m., Melrose United Church (Locke & Homewood), **Hamilton**, Ont. Message by Rev. G. de Fijter (Vriezenveen, the Neth.). Service will be taped for E.O., Hilversum, the Neth. Info.: John Vanderlaan (905) 648-6585/3170.

June 11 "50th Anniversary Memorial Ecumenical Service" to remember the liberation of the Netherlands. At 6:30 p.m., Essex United Church, 53 Talbot, **Essex**, Ont. Special recognition will be given to the Essex Scottish Regiment in the form of a mural created by local artists Layne Van Loo and Johana Johnson. Info.: (519) 776-4456/7757.

June 12-15 "Four-Day Evening Walk" or "Avond Vierdaagse" at the Royal Botanical Gardens, 680 Plains Rd. W., **Burlington**, Ont. Choice of 5, 10 or 15 km walks. Medals issued upon completion of 20 km in total or more. Music, entertainment, etc. Info.: (905) 383-6319 or write P.O. Box 79554, Hamilton, ON L8T 5A2

June 14 "Hollandse Dag" (the 26th!), 10 a.m., Community Centre, **Moorefield**, Ont. Speaker: Rev. Martin D. Geleynse (Stratford). Bring your own lunch!

June 15 Concert by the Dutch choir "Besorah," 8 p.m., Trinity CRC, **Abbotsford**, B.C.

June 17 The "23rd annual Grunneger Picnic," 10 a.m., Grand River Conservation Area, **Rockwood**, Ont. Info.: (519) 235-0719.

June 18 Concert by the Dutch choir "Besorah," 8 p.m., Can. Ref. Church, **Langley**, B.C.

June 21 CCBF's 9th annual "All-Ontario Golf Tournament & BBQ." Golf at Knollwood Golf (old course) and BBQ at Redeemer College, **Ancaster**, Ont. Info.: (905) 522-8602 or 648-3503.

June 21 Snowbirds, please note! The "Cypress Garden Winter Ministry (Winterhaven, Fl.) Picnic" will be held at 10 a.m., Southside Park, **Woodstock**, Ont. Info.: (519) 539-8469.

June 21-24 An ICS/Dooyeweerd Centre/Redeemer-sponsored conference on "Antiquity and the Reformed Tradition," at Knox College, **Toronto**, Ont. Speakers: Dr. E.P. Meijering, Dr. Calvin Seerveld and Dr. Abraham Bos. Info.: ICS at (416) 979-2331, fax (416) 979-2332.

June 24-25 25th Anniversary of the Redeemer CRC, **Sarnia,** Ont. Open house, BBQ dinner, games, celebration on Saturday. Special worship services on Sunday. Contact Dick Meeder at (519) 542-8912 or fax (519) 542-1430.

July 1-2 40th anniversary of CRC, **Charlottetown**, PEI. Info.: Audrey Masselink, fax (902) 892-5525.

July 10-28 "Summer School" at Wycliffe College and ICS, **Toronto**, Ont. For a brochure and registration details, call Ian Ritchie at (416) 979-2870 or fax (416) 979-0471.

July 12 "Hollandse Dag," 10 a.m., Caradoc Community Centre, **Mount Brydges**, Ont. Speaker: Rev. John D. Hellinga. Bring your own lunch and cup!

July 15 Fifth "Wieringermeer Picnic," 10 a.m.-4 p.m., Upper Queen's Park, **Stratford**, Ont. Please bring your own lunch!

July 17-21 "Summerfest," at Calvin College, **Grand Rapids**, Mich. Info.: (616) 957-6142.

July 23 Dutch worship service, led by Rev. John G. Klomps, 3 p.m., CRC, **Ancaster**, Ont.

Aug. 4-7 "ICS Ontario Family Conference," featuring Elaine Storkey (Christian Impact, London, England) and others, at HDCHS, **Ancaster**, Ont. Info.: (416) 979-2331.

Aug. 19 25th Anniversary reunion, Beacon Chr. High School, **St. Catharines**, Ont. For info. phone Fran Versluis-Koole at (905) 934-5761 or fax (905) 937-1130.

Aug. 27 Dutch worship service, led by Rev. Jerry J. Hoytema, 3 p.m., CRC, **Ancaster**, Ont.

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Ontario couple joins Dutch liberation celebrations

Alan Doerksen

ST. CATHARINES, Ont. — As part of the Netherlands liberation celebrations, a Dutch committee called "Thank You, Canada" arranged for thousands of Canadian veterans to spend two weeks with host families in the Netherlands.

Art and Sylvia Wormald of Beamsville, Ont., took part in the exchange, and spent a memorable time in the Dutch town of Nijmegen. Their hostess was Helen Donk, a retired teacher of Salvation Army background.

During the Second World War, Art Wormald was in the Canadian navy, and didn't do service in the Netherlands. "I wasn't sure that I'd be entitled to go on this because I wasn't in Holland," he says. "But regardless of the service, people would say, 'that doesn't matter whether you were in Holland or not. You were part of the enterprise.'"

There were two reasons for the Wormalds to go to Nijmegen. First, Sylvia's brother Walter was wounded near Nijmegen, "so that helped us in our choice," says Art. Second, "My sister's husband's unit was coming back from the front and his brother's unit was going up to the front, and they crossed on the bridge in Nijmegen and said 'Hi' as their units passed."

ART WORMALD

Sylvia Wormald (right) and Helen Donk stand next to army trucks at Limos Barracks in Nijmegen, the Netherlands.

Outflow of love

The Wormalds were very impressed with the warmth and hospitality of the Dutch people. "This love affair hit us immediately when we got on the 747," says Art. "They had this Dutch flag and the Canadian flag, and it said, 'Thank you, boys.' And the pilot came on and said, 'We hope this flight now will be much more comfortable than what happened 50 years ago.' Right from the very beginning there was that outflowing of love and appreciation."

Once they reached the Netherlands, the Wormalds were introduced to their hostess.

"She was 13 when the war was on," says Art. "When the bombing happened, children were taken from their homes to other places and she was taken to Utrecht."

Apeldoorn highlight

Donk traveled together with the Wormalds for most of their stay. One of the first stops was at an ecumenical service held at the Nijmegen Catholic cathedral, which has been reconstructed since being destroyed by bombs during the war.

There were 4,000 veterans at the service instead of the expected 2,600, says Art. Afterward, he says, "we came out and there was a pipe band. They looked just like our 40th Highlanders from Toronto, but their flashes [insignia] had the Dutch and Canadian flags. They were trained by a piper from Toronto. They're a Dutch band.... They say they are a living memorial to the 40th Highlanders who liberated them."

The most memorable part of the visit for both Art and Sylvia was the veterans' parade in Apeldoorn.

"They brought buses from all over Holland to be there — there were hundreds of buses," says Sylvia.

Although the parade took three hours, "at the very end, people were just as enthusiastic as people at the beginning," says Art. "It was a very personal thing because they wanted to express their gratefulness, they wanted to shake hands with a Canadian."

Knowledgeable children

Sylvia especially appreciated the enthusiasm of the Dutch young people. "We were surprised at how well Dutch kids know the war songs," she says. "When there was an opportunity for singing, they knew the war songs better than we did."

Their hostess explained to them that the role of Canadians in the liberation of the Netherlands is part of the Dutch school curriculum. "Each child, in some areas at least, is responsible to care for a war grave," says Sylvia. "And in nearly all the festivities we saw, they had children taking part."

While in Holland, Art and other Canadian veterans received a medal commemorating the 50th anniversary of the liberation. For Art, the visit brought back "more emotions than memories. I had never put my veteran's pin on since I got it, almost; whereas in Holland it was a badge of honor, and people respected and responded to it."

Generally, the mood in the country was very upbeat, according to the Wormalds. There was "a great deal of thankfulness and joy," says Sylvia. But there were also more solemn moments, such as a silent march by veterans to two cenotaphs in Friesland, commemorating their comrades who had fallen during the war.

This was the Wormalds' first trip to the Netherlands. They are a retired couple living in Ontario's Niagara region who have done mission work in Bolivia and teaching in Canada.

Canadian veterans host Dutch students for exchange

Alan Doerksen

GEORGETOWN, Ont. — A Canadian army regiment that helped to liberate the Netherlands 50 years ago recently hosted a group of Dutch students for a three-week exchange program in Canada. The exchange, hosted by the 14th Field Regiment, was meant to repay the Dutch for 50 years of grateful thanks for their liberation.

Martin Boomsma of Georgetown, Ont., was one of the exchange's organizers. Fifty years ago, he was an eight-year-old child in Oosterbierum, one of the Dutch villages liberated by the regiment. In recent years, Boomsma spent a long time tracking down the regiment that had freed his village. At last, in 1993, he found out that it was the 14th Field Regiment. He met with the regiment to tell them the news, and they made him an associate member.

This year, Boomsma helped organize the exchange, in which seven girls, 12 boys and eight adults came from the Netherlands to visit Canadian families and travel through Montreal and several Ontario cities.

The Dutch children were from the towns of Oosterbierum and Midlum, both liberated by Canadian troops 50 years ago. Arriving in Ottawa May 17, they attended Parliament and were given a special greeting at the War Memorial. On May 20, they took part in a "Blooming Ceremony" at Dow Lake in Ottawa with Princess Margriet of the Netherlands. The princess cut a cake and the children served it to the public. They also had a chance to talk with the princess.

COURTESY MARTIN BOOMSMA

Dutch children and chaperones gather with Canadian children and veterans from the 14th Field Regiment at the National War Memorial in Ottawa.

Another highlight of the trip was a visit to Montreal, which featured white-water rafting on the Lachute Rapids and a Maple Sugaring-off party. Students also spent time in Toronto, Belleville and Gananoque, Ont.

Many benefits

In each place the students visited, they stayed with local host families. Having them get to know Canadian families is one of the reasons for the exchanges, says Boomsma.

The main purpose of the exchange is to give the Regiment a chance to show appreciation to the Dutch people for their generosity to Canadians since the liberation, says Boomsma. It was also a chance to teach Canadian children about the role Canada played in liberating the Netherlands. Students in Canada know little about the liberation, says Boomsma, but Dutch students are well-informed about it.

At each location they visited, students visited schools. They also attended an Ascension Day service May 25 at Belleville Christian Reformed Church, and went to services at churches in Montreal and Toronto.

The regiment has been discussing sending Canadian children to the Netherlands as a follow-up exchange program next year, says Boomsma.